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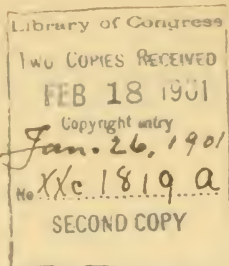
BIBLICAL AND PRACTICAL
THEOLOGY

BY

REV. F. L. CHAPPELL

HARRIET CHAPPELL
1420 CHESTNUT STREET, PHILADELPHIA
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PUBLISHER'S NOTE.

This volume has been prepared especially for the use of the former pupils and devoted friends of the author and for those who are now pursuing or teaching similar courses of study. May any imperfections in its form receive the most charitable judgment from its friends in view of the disadvantages under which it has been put into book form. But they may rest assured that great care has been taken to make it a faithful and exact presentation of the author's work.

The casual reader should remember that these Topics are in extremely condensed form designed for a particular use, and cannot be expected to yield their true values easily.

The book contains the matter prepared by Rev. F. L. Chapell for his Junior classes in the Gordon Missionary Training School, and used there by him for ten years. Even the outlines and examination questions are his own, tested by long use. What appears under the head of Topic XXIII was published as a pamphlet, entitled, "Plain Points on the Lord's Coming," and has had quite a wide circulation.

As it was distributed to the class for them to use instead of taking dictation, it has been embodied entire in this volume.

The full history of this course of study would be of singular interest to the Christian student. When in 1889, Dr. A. J. Gordon was projecting the Boston Missionary Training School—afterward renamed in honor of him—he sought out Rev. F. L. Chapell as the man best fitted to conduct the instruction of the school, and as a result of conference between them, a scheme for the curriculum and especially these Topics, was formulated by Mr. Chapell in a way that showed the illumination of the Holy Spirit. The Topics were developed but never materially altered during their years of use, and the marvellous hold which they took on the inner lives of the students, with the outward transformations wrought, bore witness to the power of the Spirit accompanying them.

Many tender memories now cluster about the teachings given in this school. Opened in the fall of 1889, the school lost its founder in 1895 and its dean in 1900, but the work goes on and the teachings of those years live. Confidence in their great value to the world, has urged the publication of this volume and the devotion of former pupils has rendered it possible. Thanks are due to many for their

kind assistance in this, especially to Mrs. Eben Creighton.

It is hoped that the supplementary lectures on the "Names and Attributes of God" will soon appear in another volume, also the "Exegesis" work used for the second-year class.

While it cannot be that this book is in every particular what the author would have published had he been spared, yet the extraordinary thoroughness and exactness of his literary work gives grounds for the hope that these publications may assist many and become a channel for the truth of God.

H. C.

January, 1901.

SYSTEMATIC THEOLOGY

- I. Theology Proper = Doctrine concerning God.
- II. Anthropology = Doctrine concerning Man.
- III. Soterology = Doctrine concerning the Saviour.
- IV. Soteriology = Doctrine concerning Salvation.
- V. Ecclesiology = Doctrine concerning the Church.
- VI. Eschatology = Doctrine concerning the Last Things.

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CLASS I

General and Comprehensive

TOPICS

- I. The World's Lost Condition Under Satan.
- II. God's Purpose, in Christ, of Restoration.
- III. Ages, Dispensations, Times and Seasons.
- IV. Jesus Christ :
 - Part I. His Person and Career.
 - Part II. His Offices and Work.
- V. The Holy Spirit as Executor of Father and Son.

TOPIC I.

THE WORLD'S LOST CONDITION UNDER SATAN.

1. ITS EXTENT.
 2. DESIGN OF THE CREATION.
 3. NATURE AND CONSEQUENCES OF SIN.
 4. THINGS NECESSARY TO RESTORATION.
 - (1.) THE RESTORATION OF THE SPIRIT OF SUBMISSION.
 - (2.) THE EXPULSION OF THE EVIL.
 - (3.) THE FILLING WITH GOD.
-

1. ITS EXTENT.

The term "World," as here used, includes not only the earth and its inhabitants ; but also some part of the heaven and its inhabitants. For Satan, the "prince of this world" (John 12 : 31) is also the "prince of the power of the air" (Ephesians 2 : 2); and the world-rulers of the darkness of this age are in "heavenly places" (Ephesians 6 : 12, Revised Version).

So, also, on the other hand, much of Christ's work of salvation is performed in and for the heavens (Hebrews 9 : 23-28). We must never forget that the very first verse of the Bible, puts

before us, in close and intimate relation, "the heaven and the earth," as the creation of God, concerning which, its revelations are made ; and also that the ultimate visions of the prophets present a new heaven and a new earth (Isaiah 65 : 17 ; II Peter 3 : 13 ; Revelation 21 : 1) as the result of Christ's work of redemption. Let it be remembered, also, that man is destined for heaven as well as for earth (I Corinthians 15 : 49).

Notice, also, that the Saviour comes from heaven, and ascends again to heaven, and returns a second time from heaven, making the connection between the two very close—a connection which he frequently emphasizes (John 3 : 12, 13 ; 6 : 61, 62 ; Matthew 28 : 18). Let it be noticed still further, that in nearly every such mention of the two, the heaven, and not the earth, is mentioned first. Heaven rules earth. Both sin and salvation begin in, and come from heaven to earth. The world, then, the "Kosmos" [*Κόσμος*], the creation of things, that Satan has cursed and that Christ is to bless, includes heaven and earth.

Remember, too, that the lost condition under Satan includes things material as well as things spiritual. The very ground is cursed because of sin, so that it bears thorns and thistles (Genesis 3 : 17, 18) and the whole creation groans (Romans 8 : 22) because of the same. But under Christ this shall be blessedly reversed (Isaiah 55 : 13 ; Romans 8 : 21).

2. DESIGN OF THE CREATION.

This two-fold, comprehensive world was manifestly made for the Creator, as the heavenly host sing (Revelation 4 : 11 Rev. Ver.), "Thou didst create all things, and because of Thy will they were and are created ;" or, as God himself said (Isaiah 43 : 7), "I have created him for my glory." The world, or the creation, was for the sake of the Creator ; therefore it would answer the end of its creation by strict subordination to the Creator.

It was, however, not a servile service that God required, but rather a companionable, or an indwelling service that he contemplated. He wished to dwell in and with his creation. He calls his people, not only his servants, but also his friends (John 15 : 15). He calls them his house, that is, something in which he may dwell (Hebrews 3 : 6). He said of Israel, when he brought them out of Egypt (Exodus 25 : 8), "Let them make me a sanctuary that I may dwell among them." It is said of saints in the New Testament, "Ye are the temple of the living God" (II Corinthians 6 : 16). In a state of proper obedience, the whole creation, heavenly and earthly, spiritual and material, would be indwelt and illuminated by the presence of God, as was the tabernacle by the Shechinah. The tabernacle itself was an object-lesson to teach them the indwelling of God (Acts 7 : 44-51).

3. NATURE AND CONSEQUENCES OF SIN.

Sin is insubordination, willfulness, stubbornness, unwillingness to be subservient (I John 3 : 4 ; I Samuel 15 : 23 ; I John 5 : 17 ; Romans 7 : 7 ; James 1 : 15 ; Mark 7 : 21, 22). Therefore, where sin is, God cannot indwell. Sin being an exercise of the will, can properly be predicated only of creatures that have wills. But the material and subordinate parts of the creation are subservient to their intelligent masters, and so share the fate of their masters. Man was to have dominion over the earth and its creatures (Genesis 1 : 26) ; consequently when man sinned, the earth and its creatures were involved in the ruin (Genesis 3 : 17, 18).

Since the creation was for the indwelling of God, angels and men, who are the higher forms of creation in heaven and earth, must be subordinate to God for his indwelling. But when they became insubordinate, or in other words when they sinned, the indwelling of God was withdrawn ; and thus commenced the lost condition of the general world of the heavens and the earth. The light and the life and the love of God have departed from his creation because of sin, and thus the darkness and the death and the hate that rule instead. Therefore much is said in Scripture of the absence of God and the emptiness of creation, on the one hand, and of the prayers and outcries for his return, and the filling of creation

with his presence, on the other hand. (Compare Hosea 5 : 15 with Psalms 90 : 13 ; and Romans 8 : 20-23 with Numbers 14 : 21.) Much of the Bible is occupied with accounts of the *departures* of the Lord, on the one hand, and with prophecies and promises of his *return*, on the other. Thus there was a presence of the Lord on the earth before the flood (Genesis 4 : 16), but it must have departed in that dreadful reign of sin and judgment (Genesis 6 : 3-12). There was a presence of the Lord in the Shechinah light (Exodus 40 : 35 ; I Kings 8 : 11), but it departed in the reign of the wicked kings (Ezekiel 11 : 23), and was not found in the second temple. There was pre-eminently the presence of the Lord in the person of Jesus, but he departed because of the sin of the Jews, and their temple was left empty and desolate (Matt. 23 : 38, 39).

And on the other hand, the constant cry of the faithful has ever been, "Return, return ! Come, come !" till it is the chief refrain of the Revelation, as we read in the last chapter : "The Spirit and the bride say come ; let him that heareth say, come," and, "He which testifieth these things saith, Surely I come," to which the seer replies, "Even so, come, Lord Jesus." The whole spirit of prophecy and of promise, looks forward to the grand coming of the Lord, that the earth may be filled with his glory (Isaiah 59 : 20 ; Zechariah 8 : 3 ; Malachi 3 : 1 ; John 14 : 3).

But this dark, empty, loveless state of the creation is not the only phase of its lost condition. This is the negative side of it, but there is also a positive side. "This darkness" (Ephesians 6 : 12 Rev. Ver.) is not simply the absence of light, for there are real powers of darkness (Colossians 1 : 13 ; Luke 22 : 53). Men become not only empty of God, but are indwelt by Satan (John 13 : 27), and are possessed by demons (Matthew 4 : 24) sometimes in immense numbers (Mark 5 : 9. A legion is 6,000). Instead of being filled with love, hearts become filled with hatred, and every evil passion (Romans 1 : 29), so that the positive side of the lost condition becomes most fearful (Col. 1 : 3 ; Luke 22 : 53).

To sum up what we have said, we find that the lost creation embraces heaven and earth, things spiritual and things material ; that angels, as well as men, have become sinners, Satan being chief among them ; and that the ruin is both negative and positive, negative in the withdrawal of God from the creation, and positive in the filling of the void with evil agents and passions, instead of good. This ruin has been brought about by the unwillingness of the creature to be subservient to the Creator.

4. THINGS NECESSARY TO RESTORATION.

Such being the case, any redemption or restoration must involve at least three things :

1. The restoration of the spirit of subordination (James 4 : 7).

2. The expulsion of the devil (Revelation 20 : 2, 3) and demons (Matthew 10 : 8) and all evil affections (II Corinthians 10 : 5).

3. The filling of the void with the fullness of God (Ephesians 3 : 19).

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TOPIC II

GOD'S PURPOSE, IN CHRIST, OF RESTORATION

1. WHEN FORMED?
 2. SURETY OF ACCOMPLISHMENT.
 3. HOW COMPREHENSIVE?
 4. CARRIED OUT BY STAGES AND ELECTIONS.
 5. WHY IN CHRIST?
 6. WHERE FIRST COMPLETE?
 7. WHY TO BE PREACHED?
-

1. WHEN FORMED?

Many Scriptures, like Acts 15:18, I Corinthians 2:7, Ephesians 1:4; 3:11, II Thessalonians 2:13, II Timothy 1:9, show that the purpose of God as regards the world's redemption, antedated its creation; and therefore we must suppose that its lost condition was definitely foreseen and provided for; or else that the original purpose in creation was so very strong that it comprehended any possible contingency.

2. SURETY OF ACCOMPLISHMENT.

But at all events, we know that the execution of this purpose is perfectly sure, as the nature of God attests (Romans 11:29; Numbers 23:19;

Titus 1 : 2 ; Hebrews 6 : 18). There is, therefore, absolutely no ground for what is called pessimism, and no believer in God can be staggered at any of the apparent failures in the working of God's plan. Indeed, some of the strongest utterances in regard to final victory were given in the face of apparent defeat and failure ; for example, when Israel, for lack of faith, failed to enter Canaan, and a long period of delay was commencing, because of human folly, God said (Numbers 14 : 21), " As truly as I live, all the earth shall be filled with the glory of God." The believer's optimism does not rest upon present favorable prospects, but on God's word regarding his purpose.

3. HOW COMPREHENSIVE?

Moreover, it is to be especially noted that the purpose of God in redemption includes not only man and the whole earth (Habakkuk 2 : 14), but the heavens likewise (Ephesians 1 : 10 ; Colossians 1 : 20 ; Hebrews 9 : 23 ; Isaiah 65 : 17 ; II Peter 3 : 13) or the restoration of all things (Acts 3 : 21).

4. CARRIED OUT BY STAGES AND ELECTIONS.

But while this general or cosmopolitan restoration of all things is thus clearly and ultimately contemplated, it is clear that this glorious end is not to be reached at once, but that the purpose

of God first reaches certain partial and elective results.

Notice how Ephesians 1:11-14 follows the more general statement of verse 10. The various elections or partial callings of God, like that of Israel, or even of the church, are not for their own sakes alone, but as a means to an end (Genesis 12:1-3; Ephesians 2:7). The frequent cavils that we hear regarding election are seen to be vain when we understand that an election is only a means to a higher end. He only shows his short-sightedness, who criticises the plans of God because they do not seem to be comprehensive enough. The past and the present workings of the plan of redemption are elective and partial, but they are preparatory to the ultimate working, which will be general and comprehensive.

5. WHY IN CHRIST?

But why is this purpose of restoration in and through Christ? We learned in the preceding topic that the THREE conditions of restoration were: (1) A spirit of subordination; (2) a removal of indwelling evil; (3) a filling of the void with the fullness of God. But who, of all beings that have ever existed, has fulfilled these three conditions, save Jesus Christ (John 6:38; 14:30; Colossians 1:19)? No other one can be thought of who thus fulfills these conditions. Hence, the purpose is executed through him. He was the eternal Word

united to human nature (John 1 : 1-3 ; Philip-
pians 2 : 6-8), thus forming a new being, who
expressly meets the requirements of the case.

The great difficulty that God encountered in
creation, was, how to make creatures of high
rank subservient to his will. The higher the
creature, the greater the danger of insubordina-
tion. This difficulty is met in Jesus Christ, by
putting Divine steadfastness into human freedom,
a high, even a Divine nature into low conditions;
and this is the special characteristic not only of
the Son of God, but also of all who, through him,
become sons of God. They are creatures of
high rank and destiny placed in lowly and humble
conditions (I John 3 : 2). They are "sons of
God, but it doth not yet appear what they shall
be." It is by virtue of this likeness to the
Saviour that they likewise become saviours (John
20 : 21).

The Saviour's attitude, in view of the humbling
and suffering work before him, was one, not only
of willingness, but also of delight (Proverbs 8 :
22-31 ; Hebrews 10 : 5-7 ; Psalms 40 : 7, 8 ; John
4 : 34). He contemplated the work from the be-
ginning, and finally entered upon it and passed
through all its sorrows in perfect sweetness of
spirit, thus showing how firm and pure was the
eternal purpose not only in the Father, but also in
in the Son.

Since this purpose includes heaven and earth,

the one through whom it is brought about must belong to heaven and earth. No one except Jesus meets this requirement. Notice also that this purpose necessitates not only a heavenly and an earthly election, but also a heavenly work of the incarnate Christ ; that is, Christ not only belongs originally to the heavens, but he has a work in the heavens after becoming man, which work he is now performing, previous to his more complete work in the earth at his second appearing.

Other considerations might be adduced to show that Jesus Christ is the only one through whom the purpose of God can be realized ; but we will defer them until we come to consider the person and work of Christ. The different parts of the scheme of redemption fit into each other. One doctrine is not fully understood until all are stated.

Again, since the heavens and earth are the two chief departments to be restored, the Restorer not only belongs to these two departments, but he takes a people, or an election, *for* each department ; namely, the church for the heavens, and Israel for the earth. These are the two principal features which God's redeeming work has hitherto exhibited, and as such, should be mentioned in the purpose of God in redemption. This is the purpose of God according to election. But election is not exclusive. It does not debar any from God's favor who wish for it, for some of the best characters revealed to us in Old Testament his-

tory come from outside of Israel, and are even invited to become a part of Israel (Exodus 18; Numbers 10), while the gospel invitation is so broad that it includes all (Acts 17 : 30). Election becomes a necessity with God because of the refusal of the many.

6. WHERE FIRST COMPLETE.

Redemption must first be completed in heaven rather than in earth, since heaven rules earth. Satan and his angels will be first cast out of heaven, but not until the church has been caught up thither (Revelation 12).

Therefore, so long as the church is on earth and the Devil in heaven, the working of redemption is only partial and not general. As regards the earth, so long as the Jews are not in Jerusalem, nothing general or decisive will occur in the earth, as "Salvation is of the Jews," and the victorious spread of Christ's salvation must begin at, and proceed from, Jerusalem.

To sum up what we have said, God, from before the foundation of the world, purposed complete deliverance from sin and Satan, and this purpose is sure of accomplishment. It is carried out, not immediately as a whole, but progressively, by elections, as means to an end. The only one, however, who is qualified to execute this purpose is the Lord Jesus Christ, since he is perfectly subordinate to the Father's will, free

from indwelling evil, and filled with all the fullness of God. He belongs, moreover, to both heaven and earth, and has thus far been engaged in calling out the Jewish and Christian elections, for service, respectively, on earth and in heaven. The first complete redemption must be in heaven, since heaven rules earth.

7. WHY TO BE PREACHED ?

Some preachers have been inclined to avoid preaching the purposes of God, as being hard doctrine, particularly as pertaining to election. But these purposes should be preached, because :

1. They are revealed (II Timothy 3 : 16).
2. They give a more satisfactory idea of God (Acts 15 : 18 ; Isaiah 14 : 24).
3. They illustrate God's patience and kindness (II Peter 3 : 15).
4. They gratify our sense of order and system (Ecclesiastes 3 : 11 ; I Corinthians 15 : 23, 24).
5. They banish uncertainty and give steadfastness and courage (I Corinthians 9 : 26, 15 : 58).
6. They give us a sense of security (Romans 8 : 31 ; John 10 : 28, 29 ; Hebrews 13 : 8, 9).
7. They impress the wicked with their guilt and danger (Romans 2 : 4, 5 ; Acts 23 : 2, 3).
8. They have a tendency to make us diligent (II Peter 3 : 14-17 ; Hebrews 2 : 1-3).
9. They make us bold to fill our place of duty (Exodus 4 : 4).

10. They make us intelligent in understanding where we are in the great plan of God (Hebrews 1 : 1, 2).

11. They cause us to make progress in the knowledge and practice of doctrine (Hebrews 6 : 1-3).

12. They lift us out of ourselves and out of our local and temporal and temporary surroundings (Hebrews 12 : 1, 2, as following the eleventh chapter).

13. Several of the strongest books of the Bible are outlines and developments of God's purposes; for example, Daniel, Romans, Hebrews, Revelation.

14. The New Testament preachers preached them (Acts 2 : 16, 3 : 18, 7 : 3, 14 : 15, 17 : 24).

TOPIC III

AGES, DISPENSATIONS, TIMES AND SEASONS

1. TESTIMONY OF HISTORY AND SCRIPTURE TO THE DOCTRINE OF AGES, ETC.
2. POSSIBLE REASONS FOR THIS MODE OF PROCEDURE.
3. THE FOUR PROMINENT TERMS IN THIS CONNECTION.
4. THE TERM "AGE."
5. THE TERM "DISPENSATIONS."
6. THE TERMS "TIMES AND SEASONS."
7. THE SEVEN SYSTEM.
8. WHEN THESE EPOCHS ARE TO BE KNOWN.
9. THE MOST IMPORTANT OF THEM.
10. APPLICATION OF THESE EPOCHS TO THE COURSE OF HISTORY.

I. TESTIMONY OF HISTORY AND SCRIPTURE TO THE DOCTRINE OF AGES, ETC.

Both history and Scripture teach us that God's purpose of redemption was not to be carried out as a whole at once, but was to proceed by a series of stages or epochs. Nearly six thousand years have already passed, and the purpose is by no means fully executed yet. Moreover, the Scriptures define God and his purposes under designations of

this sort. Thus in I Timothy 1 : 17, God is called the "King of the ages" (Greek), and in Ephesians 3 : 11, his purpose is called the "purpose of the ages" (Greek). The first coming of Christ is said, in Galatians 4 : 4, to be when "the fullness of time" came, and the grand consummation is looked forward to in Ephesians 1 : 10, as unto "the dispensation of the fullness of times." Indeed, some part of God's plan was hidden from ages and generations (Colossians 1 : 26), and not made known until New Testament times.

2. POSSIBLE REASONS FOR THIS MODE OF PROCEDURE.

If, now, we ask for the reasons of this method of procedure, it seems easier to ask than to answer the question, since it touches somewhat upon the secret things that belong to God (Deuteronomy 29 : 29). But he reveals sometimes, and in some degree, even secret things (Daniel 2 : 22); and there is enough revealed in this direction to make us say that probably it is chiefly the opposing forces of Satan and his hosts in the heavenly places that causes these various stages in the Divine warfare (Revelation 12 : 7). An extensive campaign is entered upon (Daniel 10 : 13, 20) and all the tactics of warfare may be employed. Nothing decisive or final can be attained until Satan and his hosts are cast out of heaven (Revelation 12 : 7-12); and they are not

cast out until the church is caught up (Revelation 12 : 5). Therefore these Satanic hosts will hinder as much as possible the work of God in the earth. That they do withstand the work of God in the earth may be seen in Daniel 10 : 20.

A concealment of the time of attack may be necessary in order to obtain victory (Matthew 24 : 43). The devil is a wily general, but the Lord is wiser than he, and understands his own methods of campaign perfectly (Acts 15 : 18), though his followers may not understand them all until the campaign is over. Yet to his more trusted leaders he may reveal much, as the war progresses (Genesis 18 : 17 ; Psalms 25 : 14 ; Amos 3 : 7).

If it be asked why the Lord does not exert his omnipotent power to crush Satan at once, it may be replied, that perhaps Satan has some rights, as "the prince of this world," that God is bound, for a time, to respect ; else why should Michael treat him so respectfully, as shown in Jude 9 ? (See some suggestive hints on this subject in "Earth's Earliest Ages," by Pember, chapter III, pages 39-77.)

Perhaps, also, some of the cycles of the heavenly bodies have something to do with spiritual warfare. There is a wonderful harmony between the material and immaterial worlds. Jehovah Sabaoth, Lord of hosts (Romans 9 : 29) may mean hosts of beings or hosts of worlds (Joshua 5 : 14).

3. THE FOUR PROMINENT TERMS IN THIS CONNECTION.

We come now to notice some of the names given in Scripture to some of the epochs of redemption. Besides the usual designations of time derived from the revolutions of the heavenly bodies, such as days, months, years, etc., there are FOUR prominent terms used in this connection, namely: Ages, Dispensations, Times, and Seasons.

4. THE TERM "AGE."

In our English Bibles there has been little attempt to preserve the distinctions of the original in regard to these terms, and so the rendering of these terms is very confusing. Thus the first term, "Age," is rarely so rendered, but is most frequently translated "World," though the Revised Version puts "Age" in the margin. This is the most important of all these time designations, and its use is apparently not confined altogether to the history of our race, but it extends backward and forward so as to have almost, if not quite, the meaning of eternity, especially when used in the plural. In this way it is often rendered "Forever," or "Forever and ever," or "World without end," but it is better always to render it just as it reads in the original.

5. THE TERM "DISPENSATIONS."

The next term, "Dispensation," is rarely used in Scripture, perhaps only once (Ephesians 1 : 10)

as a designation of an epoch of time. But its meaning—a method of working, an economy, or plan—makes it a most convenient term for use in this connection; and it is therefore frequently employed by Biblical scholars. It may be thus used as synonymous with “Age,” or other designations of time, in which God acts according to a certain method.

Some writers make seven Dispensations in the history of redemption, namely: those beginning with Adam, Seth, Noah, Abraham, Moses, Christ’s first coming, and Christ’s second coming. To me, however, it seems simpler and better to make but four; two of these past, one present, and one future, namely: the Patriarchal and the Israelitish, past, the Christian, present, and the Kingdom, future. Beyond this we may say there are the Eternal Ages. (See “Chart of the Ages” at the end of this topic.)

6. THE TERMS “TIMES AND SEASONS.”

The third name is a “Time,” or in the Greek, “Chronos” (*Χρόνος*), and it is frequently used in connection with the fourth, “Season,” the Greek “Kairos” (*Καιρός*), though this latter is frequently translated “time.” The two are used together in Acts 1:7, I Thessalonians 5:1, in both of which cases our translators have happily rendered them correctly and distinctly, “times and seasons.” There does not seem to be much

difference in these two terms, except that the first has the idea of a lengthened time or space, in which something may be done, and the second, the idea of a crucial time, or juncture, at which something may be done. (See the distinction set forth in Trench's "Synonyms of the New Testament.")

7. THE SEVEN SYSTEM.

Besides these four, there is also a peculiar system of sevens, or "Hebdomads" (*ἑβδομαδς*) in the Scriptures; for example; seven days, seven weeks, seven years, seven times. Some of these sevens are multiplied into each other, reaching a Pentecost or a Jubilee. This seven system was made obligatory upon the Jews as doubtless foreshadowing longer epochs in the history of redemption, as the capture of Jericho and the structure of the book of Revelation seem to indicate.

8. WHEN THESE EPOCHS ARE TO BE KNOWN.

These different epochs seem intended *not* to be known very minutely in advance of their occurrence (Daniel 12 : 7-9 ; Mark 13 : 32 ; Acts 1 : 7), but always *as* they occur, so that they may not be a surprise to the faithful (Daniel 12 : 10 ; I Thessalonians 5 : 4). To this end God's people are to study the Scriptures diligently (I Peter 1 : 10-12), to observe events carefully (Luke 21 : 26), and to be living in the Spirit fervently (Luke 2 : 25-38),

so that all things may be known as they occur. This is a very important principle, the observance of which decides who are the followers of the Lord and who are of the world (Luke 21 : 34, 35).

9. THE MOST IMPORTANT OF THEM.

Let us now notice some of the more important of these epochs which demand our attention :

First, and chiefly, that of "the present evil world" or "age" (Galatians 1 : 4), and its approaching end (Matthew 13 : 39, 40, 49), and that of the age-to-come and its approaching dawn (Romans 13 : 12). We are now near the juncture where the ends of the ages are upon us (1 Corinthians 10 : 11). (For further details see the works of Guinness, Pember, and West. "One Thousand Years in Both Testaments," by West ; "Light for the Last Days," and "The Approaching End of the Age," by Guinness ; and "Four Great Prophecies," by Pember.) As we are approaching the dispensation of the fullness of times, we need the fullness of the Spirit, that we may be wise to fulfill the will of him who has called us.

Besides this recognition of the principal ages and dispensations, we should also notice the "times of the Gentiles," spoken of by Christ in Luke 21 : 24, which is the period of Jewish subordination and dispersion, and in which the "fullness of the Gentiles" is being gathered in.

(Romans 11 : 25). This is the period in which we are now living.

So also we should notice the "times of refreshing," spoken of in Acts 3 : 19 (See Rev. Ver. and references), which refer to the age-to-come, as may be seen from verses 20 and 21. The revivals of the present age are only very faint foreshadowings of the "times of refreshing," or the "time of the restitution of all things" which shall take place in the age-to-come. And while these revivals may be for us truly times of refreshing, we should never forget that something immensely superior to them is intended by the Scripture use of the term.

So also we should not overlook the expression "seven times," found so often in Leviticus 26 (four times), and in Daniel 4 ; and the half of them, or the "time, times and half a time," mentioned in Daniel 12 : 7, Revelation 12 : 14, etc., indicative of a period of punishment of God's people, the latter half of which is much more intense than the former. This expression, "seven times," and its half, has doubtless a double application ; first, to long periods of 2,520 and 1,260 years, and second, to short periods of a similar number of days.

The period of the "seventy weeks," or more properly, of the "seventy sevens" (Daniel 9 : 24-27), with its peculiar subdivisions into seven, and sixty-two, and one, is also an exceed-

ingly important one, upon which there has been much study. It is well to study it while not being too positive in regard to the surety of our conclusions. It may be said, however, that we seem now to be arriving at a time when this period is much more clearly understood than formerly. (See Guinness' "Approaching End of the Age," and "Light for the Last Days;" Pember's "Great Prophecies;" West's "Thousand Years in Both Testaments;" and Lieutenant Totten's "Our Race Series," in sixteen volumes.)

10. APPLICATION OF THESE EPOCHS TO THE COURSE OF HISTORY.

In applying these various periods to the course of time, it behooves us to remember, on the one hand, that there is no minutely exact chronology, unless the recent announcements of the British Chronological Society, as set forth in this country by Lieutenant Totten, should prove to be such; and, on the other hand, that the Bible does give us a chronology upon which we may proximately and generally rely. The great probability is that the commonly received chronology in our English Bibles does not vary more than one hundred and twenty years from the exact time of man on the earth; and that the *historical* chronology of Lieutenant Totten is absolutely correct.

There are, moreover, three methods of computing time: the solar, the lunar, and the calen-

dar. Our general position in time is plain enough, but we can be certain as to particulars in the present and future, only as God shall make it plain as time progresses. Prophecy sets before us prominent coming events ; and by watching we may know when they come. Certain it is that if the Bible reveals anything, it reveals time in general, and "times and seasons" in particular, making this topic an exceedingly proper one for study.

Of course, chief and last of the fully revealed ages, is the Kingdom, administered by the glorified church from the heavens, and by Israel on the earth. It is a period to which all prophecy looks forward, and which is to be so blessed that we cannot now well understand its details. But as a bright blazing beacon it guides the faithful of all previous ages in their dark voyage over the stormy ocean of life.

THE PLAN OF THE AGES.

The basal line represents the course of time from creation to the Eternal Ages.

A = Adam.

C_1 = Christ's first coming.

A^m = Abraham.

C_2 = Christ's second coming.

The *Patriarchal Age* is divided into two nearly equal portions by N = Noah.

The *Israelitish Age* is divided into five-hundred-year periods by M^a = Moses and Aaron.

S = Solomon.

D = Daniel.

The *Christian Age* is divided into five-hundred-year periods by C = Clovis, founder of the Latin or Roman Church.

V = Vladimir, practically founder of the Greek Church.

L = Luther, founder of the Protestant Church.

The ascending arrows mark ascensions of, Enoch, Elijah, Christ after his resurrection, and the Church or "Bride."

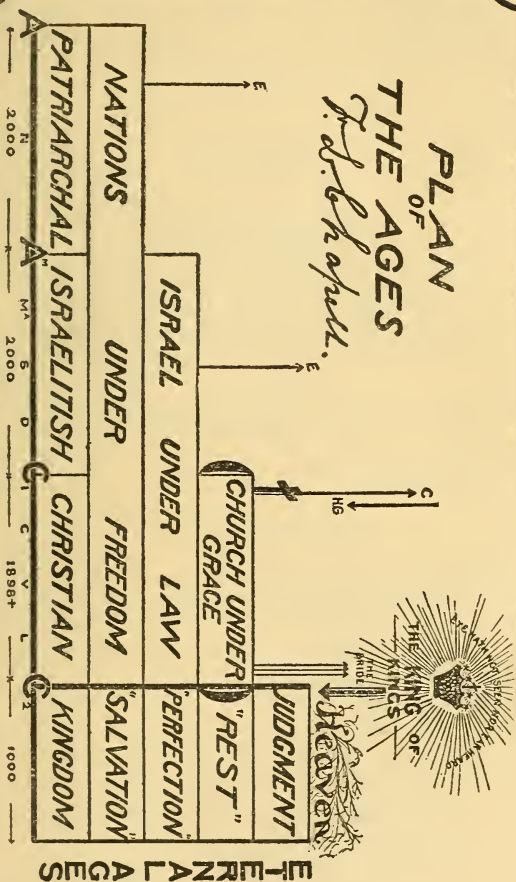
The descending arrows mark the descent of, $H\ G$ = the Holy Ghost at Pentecost, and of Christ and the saints at his second coming.

The () indicate that "God does not count time, prophetically, when Israel is in a scattered condition."

For a full explanation and companion chart see Appendix III.

PLAN OF THE AGES

J. J. Hauff.



TOPIC IV

JESUS CHRIST

PART I.—HIS PERSON AND CAREER.

PART II.—HIS OFFICES AND WORK.

PART I—HIS PERSON AND CAREER.

INTRODUCTION.

CONSIDER HIM IN:

1. HIS PRE-CREATION STATE.
2. HIS CREATIVE WORK.
3. HIS THEOPHANIES.
4. HIS INCARNATION.
5. HIS HUMILIATION.
6. HIS MINISTRY.
7. HIS TRANSFIGURATION.
8. HIS DEATH.
9. HIS RESURRECTION.
 - (1.) REALLY DIED.
 - (2.) SAW NO CORRUPTION.
 - (3.) BODY REALLY RAISED. WITNESSES :
 - (a) *Soldiers*, (b) *Clothes*, (c) *Angels*, (d) *Men Who Saw*, (e) *His Own Word*.
 - (4.) SUPERNATURALLY RAISED.

- (5.) RAISED TO SPIRIT LIFE ; OR RAISED TO THE LIFE OF THE SPIRIT INSTEAD OF THE FLESH.
 - (6.) BODY HAVING NO FIXED FORM.
 - (7.) IMMORTAL.
 - 10. THE FORTY DAYS.
 - 11. HIS ASCENSION.
 - 12. HIS INTERCESSION.
 - (1.) THE PLACE OF ACCUSER.
 - (2.) THE PLACE OF INTERCESSOR.
 - (3.) THE PLACE OF ACCEPTANCE.
 - (4.) THE PLACE OF HONOR AND BLESSING.
 - (5.) THE PLACE OF POWER.
 - 13. HIS SECOND COMING.
 - 14. HIS KINGDOM.
 - 15. HIS GIVING UP THE KINGDOM.
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INTRODUCTION.

Having already looked at the lost condition of creation, both in heaven and in earth, in things spiritual and things material ; and contemplated the eternal purpose of God in Christ to redeem all things ; and also noticed some of the principal stages or epochs in the work of redemption—in all of which survey, the person, career, and work of the Redeemer have somewhat incidentally presented themselves—we come now to consider, directly, as a fourth topic, the great Redeemer himself. He is indeed the chief object and subject of all our study ; the first and the last

(Isaiah 41 : 4 ; Revelation 1 : 17); the beginning and the ending (Revelation 1 : 8); the foundation (Isaiah 28 : 16) and the head of the corner (Matthew 21 : 42); he that is and was and is to come (Revelation 1 : 8), for he was before all things and by him all things consist (Colossians 1 : 17).

Let us endeavor, then, to get as comprehensive a view of him as possible, as he was in eternity past, and as he emerges therefrom in creation, theophanies, and incarnation ; and travels in the greatness of his strength (Isaiah 63 : 1), or cries in the depth of his agony (Psalms 22 : 1), or glories in the power of his victory (Matthew 28 : 18) along the highway of the ages, taking unto himself those of us who are redeemed by his blood and chosen by his grace, and leading us up to the height of the heavens, and onward through the glories of the Kingdom, until, having put all enemies under his feet, he delivers up the Kingdom to the Father, and passes into eternity future, subjecting himself unto the Father, that God may be all in all (I Corinthians 15 : 24-28).

Let us remember that this work includes not only the rescuing of lost men on the earth in view of their penitence and return to God ; but also the vanquishing of the mighty powers of evil in the heavens, in view of their impenitence and defiance of God ; and that this vanquishing of evil powers is not a mere crushing of them by

omnipotence, but that it is in some way a result of Christ's atoning sacrifice (Revelation 12 : 11). There is the virtue not only of purity but also of potency in the blood of the "Lamb slain from the foundation of the world" (Revelation 13 : 8).

1. CONSIDER HIM IN HIS PRE-CREATION STATE.

Let us first look at him in what is usually called his pre-existent, or more properly his pre-creation state, as the eternal Word, or Son of God.

Theologians make much use of the terms "Trinity," and "first," "second," and "third" persons in the Trinity. These terms, however necessary and accurate their use, are not found in the Scriptures, and should not therefore be too much depended upon. But certain it is, that he whom we are wont to call the second person of the Trinity, or the Son, or the "Word," is "God" (John 1 : 1), and the "great God" (Titus 2 : 13), and the "true God" (I John 5 : 20), and "God over all" (Romans 9 : 5); and that according to these same texts he became, or is, Jesus Christ in the flesh.

This is the strong foundation for the plan of redemption. The Redeemer is divine, and whatever there is in Divinity is in him for redemption. All the life, wisdom, and power of God were in the Redeemer, and were as available for redemption as for creation, or for providence, or for any

possible work of God. He is, in short, the "Almighty" (Revelation 1 : 8), and his almightiness was eternal, so that we have, if we may use the expression, an infinite momentum of divinity, with which to inaugurate the work of redemption. This is one reason why we can sing, "Hallelujah, what a Saviour!"

2. CONSIDER HIM IN HIS CREATIVE WORK.

Let us consider him in creation. "All things were made by him, and without him was not any thing made that was made" (John 1 : 3 ; Ephesians 3 : 9). His divinity, his wisdom, and his omnipotence were such that they were indispensable in anything that was done ; and not only indispensable, but they were definitely, fully, and freely employed in every work, and that, too, for his own purposes (Colossians 1 : 16).

Every thoughtful, comprehensive, and carefully observant mind is greatly impressed and affected by the extent and variety of creation ; from the starry hosts above to the geologic depths below, from the mighty archangel in heaven to the tiniest animalcule of earth, from the strongest monarch of the forest to the slenderest moss of the sea, there is such an extent and variety of creation as fills the observing mind with awe concerning the Creator. But when we are thus impressed let us remember that the Creator is Redeemer, and that by him and for him they were cre-

ated, and that to him the praises of all shall, at last, be rendered (Revelation 4: 11; 5: 13; Psalms 148).

Such a view of the Creator-Redeemer is sometimes needed to bring a perplexed or murmuring one into right relation with God. See a remarkable illustration of this in the latter part of the book of Job, from the thirty-eighth chapter onward. The Being that can create can also re-create, and a view of our Redeemer as Creator will sometimes make us cry out as did Job (42: 2), "I know that thou canst do everything," and will bring us into a position where, conscious of our own littleness and worthlessness (Job 40: 5; 42: 5, 6), we will let our mighty Saviour do everything for us. When, therefore, we are touched in tender sympathy with views of our Saviour in humiliation, as, for example, by the thought of the little helpless babe in the cave-stable at Bethlehem, let us not forget that this child was also the "mighty God" (Isaiah 9: 6, 7) who called all things into being (Psalms 33: 6).

But it is not enough to remember that the creation was by the Redeemer, it was also for him, and doubtless for him as Redeemer. It seems evident that sin was in the universe before the creation of our race, and that our race was created for purposes of redemption or victory over sin. That remarkable Scripture, Proverbs 8: 22-31,

which is generally conceded to be applicable to Christ, represents the subject of it as interested and delighted in the earth and its inhabitants (see verse 31). So also Job 38 : 7 represents the angels as greatly delighted with the creation of earth. But have we any reason for supposing that the earth and its inhabitants were intrinsically so very interesting? Was it not rather the purpose for which this earth was created, namely, the purpose of redemption from, or victory over sin in a larger sphere, that made this race so engrossing? Some very reverent students of Scripture incline to this view, and we confess to some sympathy with them (Pember).

If this be the case, we may see a reason why Satan was so very quick to lead our first parents into sin, not only to ruin them, but to thwart the designs of the Redeemer through them. And if all this be so, we may see a reason why the heavenly hosts take such a remarkable interest in the redemption of man, because it is a double and far-reaching victory, bringing blessings to the heavenly regions. Here may be found an explanation of Revelation 12 : 10-12 ; I Peter 1 : 12 ; Ephesians 3 : 10 ; Revelation 18 : 20, and many other texts which show that Christ's work reaches the heavens, and that they rejoice in it. Truly he is a wonderful Saviour who succeeds in thus thwarting that enemy who was attempting to thwart a previously inaugurated salvation. Truly

we may say with Paul (Romans 11 : 33-36), "How unsearchable are his judgments, and his ways past finding out! . . . For of *him*, and through *him*, and to *him*, are all things : to whom be glory forever. Amen."

3. CONSIDER HIM IN HIS THEOPHANIES.

But, third, let us consider him in his appearances in the earth before his incarnation. These appearances are frequently called theophanies, or appearances of God. It is an oft-repeated and fundamental principle of Scripture that God is a spirit who never appears to mortal eyes (John 1 : 18 ; Exodus 33 : 20 ; Deuteronomy 4 : 12 ; I Timothy 6 : 16). It is the Son who reveals him (John 1 : 18 ; 14 : 9 ; Colossians 1 : 15). But at various times, before Christ came in the flesh, there were visible and tangible appearances of Divinity, which, therefore, must have been those of the Son. It is true that some of these are called by the name of "angel," or messenger of Jehovah, but they speak as Jehovah himself (Genesis 22 : 15, 16), and demand the reverence due to God (Exodus 3 : 2-6), which mere angels do not demand (Revelation 22 : 8, 9). It seems most probable that there was an abiding, visible presence of God on earth in antediluvian times ; for to say nothing of the cherubim and the flaming sword at the east of Eden (Genesis 3 : 24), there was undoubtedly a place and a presence or

face of Jehovah, to which Cain and Abel brought their offerings, and from which Cain said he should be hid, and from which he actually went out (Genesis 4 : 3, 4, 14, 16). Indeed the very name Jehovah, signifying, as some of the best scholars maintain, "He who will appear," seems to carry with it the idea of the Redeemer, who is the light of the world. And this Jehovah talks familiarly with man on the earth and is never represented as being in heaven until the time of the building of the tower of Babel (Genesis 11), so that the most sober commentators have concluded that there was constantly some local and visible manifestation of Jehovah, like the Shechinah, or the glory, on the earth until the flood.

Moreover, the God who called Abraham is called the God of the glory (Acts 7 : 2), that is, the God of the Shechinah, which doubtless guided him on his way to Canaan (Genesis 12 : 1), the same as the pillar of fire afterward guided Israel, or as the star guided the wise men. The call to Moses to deliver Israel was by the Angel Jehovah appearing in a flame of fire in the bush, and when Israel came forth from Egypt, this wonderful presence of the pillar of cloud by day and of fire by night, became their constant, visible leader and defender (Exodus 13 : 21, 22 ; Numbers 9 : 15-20 ; Exodus 14 : 19, 20). This is called the angel of his presence (Isaiah 63 : 9), which abode more or less constantly in the tabernacle or temple

with the nation until their gross sin compelled him to depart, perhaps during the reign of the wicked Manasseh, or at least about B. C. 600. Thus the first general theophany was this mysterious and glorious light (John 1 : 9).

But besides this general theophany of light to the nation, there was another appearance to individuals in the form of an angel or a man, which came nearer to the final incarnation. Indeed, this seems to have been almost an actual, though transient, incarnation or materialization; for on one occasion, at least, it was tangible or material, and put forth the strength of the strongest athlete (Genesis 32 : 24-32). Some of the more important of these theophanies in human or angelic form are those recorded in Genesis 18 : 1-33 ; 32 : 24-32 ; Joshua 5 : 13-15 ; Judges 6 : 11-24 ; 13 : 1-25, which may be carefully studied with profit. In the latter case, the disappearance of the angel toward heaven in a flame of fire of his own enkindling shows a sort of link between theophanies of light and of form, a fact which was further exemplified in the transfiguration of Christ when in actual incarnation.

The subject of the Old Testament theophanies seems to be worthy of more attention than has usually been given to it, for in view of it we cannot say truly, as often is said, that Christ did not come to the race till it was four thousand years old. He was always more or less in the world since its

creation, though the world knew him not. He came unto his own, but his own received him not (John 1: 11). It is worthy of notice that the first thirteen verses of the first chapter of John precede the plain statement of the incarnation in the fourteenth verse. They begin with the pre-creation Word, verses 1 and 2, and go on to creation by the Word, in verse 3; and is it not consistent and logical to suppose that verses 4, 5, 9 and 13 refer to his theophanies previous to his incarnation?

The fact that the expression, "the angel of the Lord," in the New Testament, and perhaps once in the Old Testament (Haggai 1: 13), refers to an ordinary man or angel, should not blind us to the greater fact of the almost constant presence of Christ in the world throughout the patriarchal and Israelitish dispensations. So calm and careful a theologian as Dr. A. H. Strong, says: "Though the phrase 'Angel Jehovah' is sometimes used in the later Scriptures to denote a mere human messenger or created angel, it seems in the Old Testament, with hardly more than a single exception, to denote and designate the pre-existent *Logos* (Word), whose manifestations in angelic or human form foreshadowed his final coming in the flesh." To this we may add the theophanies of light which should not be overlooked when thinking of him who declares that he is the light of the world.

His incarnation was, at first, not so much a

revelation as an obscuration, so that he needed a witness to testify of him till he should be revealed in miracle, and in transfiguration and resurrection glory, an office that John the Baptist was sent to perform (John 1 : 30), saying, "After me cometh a man which is preferred before me, for he *was* before me." Jesus was before John, not only in his pre-creation state, but also in his Old Testament theophanies.

4. CONSIDER HIM IN HIS INCARNATION.

As previously said, the incarnation in its first stage was an obscuration rather than a revelation of divinity. But it was a necessary step in the work of redemption, since man needed to have God revealed, not only to him but also in him, the departed divinity reinstated in humanity. Here we come to the greatest mystery in the whole gospel (I Timothy 3 : 16 ; Matthew 11 : 27 ; Colossians 2 : 2). It exceeds that of the Trinity, and has been the fruitful source of many a theological battle from the earliest centuries of the church even until now.

But, though mysterious, we should know it and know it aright, "Since Christ is not only the central thought in Christianity, but Christianity itself, the embodied reconciliation and union between man and God." (Dr. A. H. Strong.) Moreover, we are incited in the Scriptures to know it (John 17 : 3 and Philippians 3 : 8-10),

since especially, we are, by virtue of our heavenly birth, partakers of the same nature and destiny (I John 3 : 2 ; II Peter 1 : 2-4 ; Romans 8 : 29). The best way to know it is to believe it and receive it just as it is given to us in the Scriptures, and thus to experience its wonderful reality in our own selves.

Matthew and Luke give us the plain and familiar story of the birth of the babe in Bethlehem, who had a divine father and a human mother ; and other Scriptures show us, as we have already seen, that he was truly God, while still others, like John 8 : 40, Acts 2 : 22, Romans 5 : 15, I Corinthians 15 : 21, show equally plainly that he was truly man. Therefore we have in Christ two natures in one person; not two persons, a God and a man, but one person with two natures, a God-man. And these two natures in one person were in the babe, as well as in the fully developed man, although the consciousness of them may have gradually dawned upon his mind as he grew in years and in knowledge.

The chief error we should guard against is that of considering Christ as two persons. He is one person who cannot be divided, and never will be divided. If our intellects stumble at the mystery, let our hearts rejoice in the fact. Christ is really God to meet our need, and really man to show how that need may be fully met. Perhaps our greatest danger is in not conceiving of him as

really man as well as a divine Saviour. But if we have any doubts on this score read I Corinthians 15 : 21, I Timothy 2 : 5, especially this last as rendered in the revised version. He was a fully saved man from the origin of his being (Luke 1 : 35). By this union of the divine and human is formed the ideal and perfect man. The departed divinity has returned in most complete and permanent manner.

The incarnation of Christ, then, is the model of our regeneration (John 3 : 5). He, then, who was before all things, and by whom all things were made, and who delighted in the new-formed race of man, and followed that race after its fall in theophanies of light and human form, comes at last into vital union with that race, thus saving it in his own person and affording a similar salvation to all who will by faith receive it.

5. CONSIDER HIM IN HIS HUMILIATION.

By his humiliation is meant the period between his conception and his baptism.

We would naturally expect that the person thus formed by the union of the divine and the human natures would be characterized by evident manifestations of divine power and glory; and such indeed was ultimately, but not immediately, the case, since this union was intended to cover all the phases of human experience and to fit into the plan of the ages.

For thirty years (Luke 3 : 23) this divinely born one exhibited neither power nor appearances much different from those of humanity in general. As a child he grew, and as a man he labored, much the same as others ; or, at least, without attracting unusual attention. And although, after this, he exhibited wonderful evidences of divinity, he finally died and went to the place of departed spirits much after the order of ordinary men.

These facts bring us to consider what theologians call the state of Christ's humiliation, or to inquire how, or how far, did the divine Word surrender to human limitations? But as we in our study are now following him historically, we will first consider him from his conception to his baptism, calling this period his humiliation. And as we look into our Bibles, the remarkable fact that confronts us, is, that very little is said concerning this period which occupied the greater part of the time of his first advent. We are told that he was maturely born (Luke 2 : 6, 7) ; that he grew and waxed strong, was filled with wisdom, and the grace of God was upon him (Luke 2 : 40) ; that at the age of twelve he went with the family on their annual pilgrimage to Jerusalem, to the feast of the Passover, but failed to start on the homeward journey with the company, which returned to look for him, and after three days found him in the temple, sitting in the midst of the teachers of the law, both hearing them and asking them

questions ; and all that heard him were amazed at his understanding and answers ; and when his mother reprovingly inquired as to this unusual conduct, he replied, “ How is it that ye sought me ? wist ye not that I must be in the things of my Father ? ” but that he then readily went home and was subject to family government, advancing in wisdom and in stature and in favor with God and man (Luke 2 : 41-52 Rev. Ver).

From other hints given elsewhere we learn that he worked at the trade of a builder (Mark 6 : 3) and possibly that he was accustomed to read in the synagogue (Luke 4 : 16). This is about the sum total of all the accounts that we have of him up to the time of his baptism. He thus far appears as an earnest, thoughtful, acquisitive, yet dutiful and submissive and laborious child and young man, but exhibiting no divine power or glory. For when, after his baptism, he did exhibit these divine prerogatives, his own associates were stumbled by him, and inquired, “ From whence hath this man these things ? ” (Mark 6 : 2).

Therefore we are led to ask where and how was the eternal Word during these thirty years, and wherein, generally, did Christ’s humiliation consist ? The principal Scripture on this point is Philippians 2 : 5-9, which is best rendered as follows : “ Who, existing in the form of God, counted not the being on an equality with God, a thing to be grasped ; but emptied himself, tak-

ing the form of a servant ; being made in the likeness of man ; and, being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." To this may be added John 17 : 5 and II Corinthians 8 : 9, which imply that he surrendered glory and riches in becoming man.

There has been much discussion over the phrase, "He emptied himself" or "made himself of no reputation." The truth seems to be that he surrendered not his essential qualities, but rather the independent exercise of them, in submitting to human conditions and developments and foreordained plans. For illustration, a man asleep in the night-time has not lost any of his faculties, but they are not in exercise, they are dormant ; but, just in proportion as the man awakes, and the hours of his business arrive, he uses them. So Christ did not lose any of his divine qualities, but allowed them to be latent for a time. He took the form or environment, rather than the essence of a servant or a man, that is, a subordinate being. But as he grew, and as the times and seasons of redemption came on, he awoke to the exercise of his divine power, and thus he will continue to do, until the whole work is finished. And this his lengthy submission to the limitations of human life, and to the times and seasons of the work of redemption, was by no means lost time in the career of the God-man, but

rather is one of the most instructive and hope-inspiring periods in all his career, for it touches and helps us just where we are now, born of God, and full of aspirations and desires, and yet, not appearing what we shall be, not giving full evidence of the divinity that is latent in us (I John 3 : 1, 2).

6. CONSIDER HIM IN HIS MINISTRY.

At the age of thirty he was, on the one hand, a fully developed man, and on the other hand there had arrived a certain foreordained time in the plan of redemption (Mark 1 : 15 ; Daniel 9 : 25). Still further, his harbinger or witness, John the Baptist, had commenced his work and was therefore ready to bear testimony to him, even when he was still unmanifested (John 1 : 31). Jesus therefore leaves the quiet of ordinary human life, and is baptized, in token of the work he was to do for humanity, both cleansing and life-giving. In this initial act the Holy Spirit came upon him. Thus arrived the time, generally (but not the hour, specifically, John 2 : 4), when he should begin to manifest the power and glory that was latent in him (John 2 : 11). It was a critical epoch in the history of redemption, and Satan always attempts to frustrate any advance movement in redemption ; hence the temptation in the wilderness, which was a prolonged, three-fold, and mighty assault, that none but a God-man

could have endured. The endeavor of the tempter was to make Jesus either to doubt his Divine Sonship, or to exceed the bounds of his human and temporal limitations. Christ's victorious weapon was always the sword of the Spirit which is the word of God, as it presents the duty of man under the discipline of God. (See Matthew 4 : 4, 7, 10, with the quoted passages in Deuteronomy 8 : 3 ; 6 : 16 ; 6 : 13 ; 10 : 20.)

The temptation over, he performed his public ministry of about three and one-half years. Into the details of this we shall not now enter. Suffice it to say that it was a mighty testimony in word and in deed concerning God's purposes of redemption, and a call upon the chosen nation to receive at once the Kingdom of heaven. His first and his essential message was, "Repent, for the kingdom of heaven is at hand" (Matthew 4 : 17); that is, turn from your ordinary ideas which have been formed by your natural experience in your lost condition, and believe and receive the promised fact of the return of the God of heaven into the lost world, expelling the evil from it, and filling it with his own blessed fullness (Daniel 2 : 44).

To illustrate this message he expelled many demons, healed all manner of disease, controlled the hostile elements, raised the dead, and in every way gave initiatory hints of his general redeeming work. His miracles were not so much mere

attestations that he was a divine teacher as they were illustrations of the truth he was teaching, and earnest of the great work he was longing to do.

His testimony, however, was not received, and the Kingdom did not then come. His heart was wrung with anguish, and he wept bitter tears (Luke 19 : 41-44) because his nation knew not the time of her visitation. In all his ministry he manifested his divine nature to a certain extent, by the mighty works which he did, but not as fully as he wished, because of the unbelief of the people (Mark 6 : 5, 6). This unbelief of his own people led him sometimes to go to the Gentiles (Matthew 15 : 21 ; 16 : 13 ; John 7 : 1 ; 10 : 40 ; 11 : 54), among whom he found greater faith (Matthew 15 : 28, 8 : 10) to cheer him in the executing of his purpose.

7. CONSIDER HIM IN HIS TRANSFIGURATION.

In one of these excursions to the outlying regions of Cæsarea Philippi (Matthew 16 : 13), he asked his disciples, "Whom do men say that I am?" They gave him the various opinions that were entertained of him, none of which, however, reached the great fact of his divinity. Then he asked, "But whom say *ye* that I am?" Peter promptly acknowledged his divinity (Matthew 16 : 16). But as the dark shadow of his death was soon to take away even Peter's confi-

dence, and, as if to strengthen the faith of his disciples against that trying ordeal, he saw fit to show them, for a little while, the actual and literal glory of his true nature and kingdom. Therefore taking the chosen three, he went up into a high mountain, apart, and was transfigured before them. "His face did shine as the sun, and his raiment was white as the light, and behold there appeared unto them Moses and Elias, talking with him" (Matthew 17 : 2, 3).

Here was represented a miniature of the promised kingdom of heaven upon earth. Divinity within humanity was unveiled, or rather, shone through the veil of the flesh and properly glorified humanity, not merely in Christ's person, but also in the persons of Moses and Elias, who also appeared in glory (Luke 9 : 31), thus clearly exhibiting the proper ultimate condition of humanity as filled, and indwelt, and glorified by the Spirit of God.

This exhibition of humanity, glorified without death, was of the highest importance in the Christian scheme, as showing, doubtless, on the one hand, what was the original nature and destiny of man, and on the other, what the outcome of the plan of salvation is to be, when death shall be swallowed up in victory. (Read carefully I Corinthians 15 : 54, with Old Testament references ; for example, Isaiah 25 : 6-9.)

In the transfiguration Jesus reached the proper

and normal summit of his career, the ideal glory of sinless humanity. And had he not taken on himself the cause of *sinful* humanity there would have been no need that he should have gone to death and resurrection ; but, having taken on him the cause of sinful humanity, he did go on to death and resurrection. Yet it should never be forgotten that the glorification of *living* humanity is the proper goal of Christian ambition, and thus the mount of transfiguration, and not Joseph's tomb, should suggest the point for which we should aim (Philippians 3 : 21 ; I Corinthians 15 : 51 ; I Thessalonians 4 : 17 ; Romans 12 : 1, 2 ; and particularly II Peter 1 : 15-19, where Peter, conscious of his own coming martyrdom, desires that his survivors should still cherish the ideal of translation, and cites the transfiguration of Christ as the sure ground of this hope).

But the long reign of death through the centuries of apostasy, has sadly obscured this promise of life (II Timothy 1 : 1), which the Saviour so gloriously brought to light (II Timothy 1 : 10) so that *death* has been called "the gate to endless joy." The resurrection is only the secondary and not the primary hope of bodily salvation set before us in the gospel. But to what extent the primary, as set forth in the transfiguration, has been eclipsed in the thought of the historic church, may be seen in the fact that the most complete work on systematic theology (Dr. A. H.

Strong's) in the English language, does not even allude to the transfiguration. The word does not occur at all even in the voluminous index, which covers more than one hundred two-column pages!

God is, however, at the present time, recalling his church from her wandering unbelief, so that the transfiguration is beginning to receive some attention from the more spiritually inclined minds, and by some is being reinstated in its proper place in the plan of redemption.

8. CONSIDER HIM IN HIS DEATH.

In Philippians 2 : 7, 8, we read that Christ in his humiliation being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross. This plainly represents his death as a second or additional descent in his humiliation. He not only submitted to the environments of human life and of times and seasons, thus coming down into man's condition under sin, purifying it in his own person, and even glorifying it in the transfiguration; but he also descended to the lower condition of human death, that he might rescue men even from this. He did not, therefore, ascend into heaven from the mount of transfiguration, in Galilee, but steadfastly set his face to go to hostile Judea (Matt. 19 : 1), and fatal Jerusalem (Luke 13 : 33, 34), that he might ascend into heaven from the lowest depths of man's fallen

condition (Luke 9 : 51), telling his disciples that death awaited him at Jerusalem (Matt. 20 : 17-19). Here was a marked turning-point in the career of the God-man, which was manifested by a singular resoluteness and forwardness in the manner of his journeying, and by a strange fear that fell upon his followers (Mark 10 : 32-34), although they did not understand the full import of the words that he was telling them (Luke 18 : 31-34). He however understood full well that he was turning from the glories of immortality, as he had tasted them in the transfiguration, to the blackness of death as he should taste that on the cross and in the under-world.

As if to make one more last appeal to his unbelieving nation, he sent seventy harbingers before his face (Luke 10 : 1), and finally entered the city as a king, in the exact manner that had been predicted of him centuries before (Zechariah 9 : 9 ; Matthew 21 : 1-11). But nothing availed to turn the heart of Jerusalem. In the midst of the apparent joy of this triumphal entry his swelling sorrow found vent in tears (Luke 19 : 41-44), a sorrow which deepened into agony in Gethsemane (Luke 22 : 44), pressing from him a sweat which was as it were great drops of blood falling down to the ground, and extorted from him, on the cross, the awful cry, "My God, my God, why hast thou forsaken me?" (Matthew 27 : 46), and which at last—as most careful scholars think—

actually ruptured his heart (Psalms 22 : 14 ; John 19 : 34, 35), bringing the death he had so long foreseen and to which he had so bravely marched from far-off Galilee and heaven-touched Hermon.

This death of the God-man was purely voluntary (John 10 : 17, 18 ; Matthew 26 : 53, 54, with Mark 14 : 33-36). It was an awful ordeal for the Prince of Life to die. It was for no scenic display that he prayed three times, "O my Father, if it be possible, let this cup pass from me" (Matthew 26 : 38-44 ; Hebrews 5 : 7, 8). The utter terribleness of death to one in whom was life (John 1 : 4), and who knew no sin (I Peter 2 : 22), and who had already been glorified while living, *we* cannot by any means know. But the only compelling power leading to it was the will of his Father (Matthew 26 : 39-42), which it was his delight to do (Psalms 40 : 8). Having thus died in the awful hour of the power of darkness (Luke 22 : 53), he *had* descended to the lowest point of man's lost condition under Satan. Henceforth his career will be upward and victorious.

9. CONSIDER HIM IN HIS RESURRECTION.

As the resurrection holds such an important and pivotal place in Christianity and as it has been so much attacked and doubted by unbelievers, it is well for us, while not descending altogether to the low plane of unbelief, to be, nevertheless, very

careful and full in our statement and comprehension of the facts in the case. Let us therefore notice *seven* particulars in regard to it.

(1.) REALLY DIED.—Jesus Christ really died, and did not merely swoon on the cross. The fact as well as the manner of his death is indicated by John 19 : 33-37. The soldiers not only *judged* him dead, but one of them pierced his side, “And forthwith came there out blood and water,” showing, as physiologists and physicians acknowledge, such a condition of the vital organs, including the heart itself, as precluded the idea of a mere swoon.

(2.) SAW NO CORRUPTION.—Although surely dead his body suffered no corruption. Just as he took on a sinful nature without sin, so also he experienced bodily death without corruption. As he sanctified the spirit, so also he purified the body. He was holy in body as well as in spirit, and a body perfectly holy could not properly be subject to corruption (Psalms 16 : 8-11 ; Acts 2 : 24-32). The cause of his body seeing no corruption, although so long dead, may be seen in the manner of his life and of his death. Wonderfully pure and perfect was his body in its original constitution, having been begotten by the Holy Ghost, and born of a *Jewish* virgin. For centuries the material basis of his physical constitution had

been purified by the observance of the God-given Jewish hygiene. All his life, moreover, he had lived in the purest manner, ever regarding his body as the temple of the Holy Ghost (John 2 : 19-21). No corrupting diet had entered his tissues, no excesses or sicknesses had made any inroads on his body, neither had age enfeebled it, for he died at thirty-three, in the very prime of maturely young manhood. Moreover, the blood and other moistures of his body were in a large degree removed. During the night previous to his crucifixion, in the agony in the garden, he had perspired great drops of bloody sweat, and thus his system had been drained near the surface ; next, his extremities, his hands and his feet, were bled for six hours by the nailing to the cross ; and finally the blood and water from the pericardium and the heart had been drawn from the center of his system by the spear-thrust into his side. Thus the fluids that in life sustain the vital current, and in death, stagnating, soonest produce corruption, were removed from his body. His stomach also must have been almost or quite empty, and in short there was with him, probably, the most complete and awful draining of natural life-sustainers that man ever knew. It is no wonder that even from his patient and uncomplaining lips there was wrung the terrible cry, " I thirst " (John 19 : 28 ; Psalms 22 : 15). Thus the manner of his life and of his death were his own em-

balms; and his body, perfect as to substance but drained of corrupting life-sustainers, was wrapped in linen and in spices and laid in the new, clean, cool, rock-hewn tomb, without the faintest odor of corruption, as pure and as sweet as anything material could be, sleeping and waiting for the incoming life of immortality.

(3.) BODY REALLY RAISED.—This body was really raised to life. It certainly was gone from the tomb on the morning of the third day, as the testimony of various visitors and the military guard affirmed. That it had *not* been taken away by outside parties, *five* very different kinds of witnesses attest.

(a) *The Roman Soldiers*.—The Roman soldiers stationed as guards would never have allowed such an act, notwithstanding they were bribed by the Jews to promulgate such a report.

(b) *The Clothes*.—The linen clothes left “lying,” that is, probably (John 20 : 5) fallen down flat in the place where the holy body had lain, showing that the occupant had gone out of them.

(c) *The Angels*.—The angels present declared, “He is risen” (Matthew 28 : 6 ; Mark 16 : 6).

(d) *Men Who Saw*.—The men who saw him, after his resurrection, having the wounds of his crucifixion (John 20 : 27. Compare I Corinthians 15 : 8).

(e) *His Own Word*.—His own assertion both before and after the fact (Matthew 17 : 23 ; Luke 24 : 39 ; Revelation 1 : 18).

There is no fact of ancient history that is more fully established than that the dead Jesus, with the same body that was laid in the tomb, came to life again.

(4.) SUPERNATURALLY RAISED.—This resurrection was wholly supernatural. There is no natural process by which a body, really dead, can live again. Therefore the resurrection is of the nature of a creation, or at least of a re-creation, in that it is effected supernaturally. But if supernatural, and a new creation, it is perfectly useless to attempt to understand or explain it with our present knowledge or experience. We must accept it by faith, the same as we accept the transfiguration, or any other supernatural event or fact. In this connection it must be remembered that the resurrection of Christ's followers will also be supernatural, and that any foretastes or earnestings of resurrection life are supernatural (II Corinthians 5 : 5). Indeed, the whole Christian life is supernatural (Romans 8 : 11, 23). The resurrection is but the completion or outward manifestation of regeneration.

(5.) RAISED TO SPIRIT-LIFE—Christ was raised, not to his life of the flesh, but to his life of the spirit

(I Peter 3 : 18). This may seem like a superfluous remark since the fact is so evident ; yet it is well to state it distinctly in order to distinguish *the* resurrection from mere resuscitation to earthly life, like that of Lazarus or Dorcas, and also that we may not be misled by the fact that he sometimes appeared just as though he were merely in the flesh, as in Luke 24 : 39-44.

(6.) BODY HAVING NO FIXED FORM.—Christ's resurrection body had no fixed form or appearance, but became, at his will, of whatever form or appearance he wished. Sometimes when he appeared to his most intimate friends he was unknown to them (John 20 : 14-16); and Mark speaks expressly about his appearance in "another form" (Mark 16 : 12). This is the most important feature of his resurrection body, namely, that in it spirit controls material, instead of material controlling spirit. The spirit makes the body just what it wishes at any given time. Grasp this idea firmly, and many of the difficulties that have seemed to inhere in the understanding of the glorified body, will in a measure disappear. In our present body we groan, being burdened (II Corinthians 5 : 4), because it so controls our spirits. But in the resurrection body the reverse will be the case. If we may adopt the proverb "It is right to be taught by the enemy," we may take a hint from the materializations of spiritualism.

(7.) IMMORTAL. —Christ's resurrection body was immortal. Not only has he not died again, but he cannot die again (Romans 6 : 9, 10 ; Revelation 1 : 18). The resurrection state is a literally immortal state (Luke 20 : 36), at least for the subjects of the first resurrection (Revelation 20 : 6). Whatever second death there may be for the subjects of the second resurrection (Revelation 20 : 13, 14)—or the resurrection of the wicked—there can be none for the subjects of the first resurrection, of whom Christ is the first-fruits (I Corinthians 15 : 20 ; Acts 26 : 23 ; Colossians 1 : 18 ; Revelation 1 : 5). The first-fruits are of the same kind as the harvest.

Thus the resurrection of Christ is a matter of the most practical interest to us, and together with the transfiguration, should be most carefully studied, as setting forth in concrete form what salvation by Christ really is. Any view of Christianity which stops short of the transfiguration and the resurrection, or in any way relegates these facts to an obscure position, is a fatally defective one. Christianity is not merely a code of ethics to govern mortal men ; but it is a vital force to transform men into a holy immortality ; and it is best learned from the career of the very Head and Heart thereof himself, Jesus Christ, who announces himself as " He that liveth and was dead, and behold I am alive forever more." (Rev. 1 : 18).

10. CONSIDER HIM IN THE FORTY DAYS.

The forty days are those of the life of the risen Christ on earth.

With the resurrection Christ completed his redemptive work on earth as regards his first advent, and therefore he might have appropriately ascended into heaven at once. Indeed it is often said, in creeds and other epitomes of his career, that he arose from the dead and ascended into heaven ; but the fact must not be overlooked that he remained for forty days upon earth, in frequent interviews with his followers (Acts 1 : 3), though never appearing to the unbelieving Jews, who had rejected him (Matthew 23 : 39 ; Acts 10 : 41).

The reason of this seems to have been to give the disciples a more vivid idea of the Kingdom than they could have received simply by word of instruction. A miniature of the Kingdom, in its completeness and glory, had indeed been given to the three favored apostles on the mount of transfiguration ; but the resurrection had not then taken place, and their minds were very dark concerning it (Mark 9 : 10). But now that the resurrection had taken place as the complement of the transfiguration, he wished to impress on his followers generally, the ideas of the Kingdom, that is, the reign of the glorified saints over the earth. He therefore remained for forty days, in which he spoke of things pertaining to the Kingdom of God (Acts 1 : 3). During these forty

days he not only frequently appeared to the eleven apostles, but also once, at least, to above five hundred brethren (I Corinthians 15 : 6); and this appearing to them was by appointment (Matthew 28 : 16), probably on the very mountain where the transfiguration had taken place, at which time and place he doubtless discoursed very fully regarding the whole scope of his work, which was to eventuate in his second coming and Kingdom. It was, then, from the glorified state and on the basis of it, that the Great Commission was given, *under which we are now laboring*, with a view to the bringing of the Kingdom. (Compare on this whole subject, Matthew 17 : 9 with Matthew 28 : 7, 10, 16-20; also I Corinthians 15 : 6; Luke 24 : 6; Acts 1 : 11; II Peter 1 : 16-18.)

The general Christian community, therefore, so far as it existed before the descent of the Holy Spirit, became quite familiar with the glorified state of humanity during these forty days, and saw plainly that the glorified could mingle with those who are yet in the flesh on earth.

The forty days, therefore, fixed the foundation facts of the gospel of the Kingdom and made the second coming of the Son of man, *in* his Kingdom, a very plain and easily expected event. But as this exceedingly important and Scriptural truth has been so obscured during the centuries of the apostasy, we should give it most earnest attention, lest we also should let it slip (Hebrews 2 : 1-4).

II. CONSIDER HIM IN HIS ASCENSION.

The chief thing, aside from the fact itself, which we notice regarding the ascension, is, the very ordinary and incidental manner in which it is mentioned in the Scriptures. It is not introduced as anything novel or unlooked-for, but rather as most appropriate, and as an event to be expected (Luke 9 : 51 ; 24 : 51 ; Mark 16 : 19 ; Acts 1 : 2 and 9). The same is true in regard to the ascension of Enoch and Elijah (Genesis 5 : 24 ; Hebrews 11 : 5 ; II Kings 2 : 1-11) and of the church at the last day (John 6 : 39, 40, 44, 54 ; I Thessalonians 4 : 17). The reason of this, no doubt, is that ascension is the normal and original method for man to reach the heavens. When, therefore, Christ had finished his work on earth it was a thing most natural—if we may apply the word natural to what is regarded now as supernatural—for him to ascend into heaven. Whenever a son of man becomes fully and manifestly a son of God, when he who has borne the image of the earthy comes also to bear the image of the heavenly (I Corinthians 15 : 49), he readily has access to the heavenly places (Ephesians 1 : 20 ; 2 : 6 ; 4 : 9, 10 ; Acts 1 : 11), showing that the connection between heaven and earth is much more intimate than the present experience of these apostate days would seem to make it. And, that this fact of Christ's ascension might be solemn, vivid, and fully witnessed to, it took place

while he was pronouncing a benediction upon his disciples (Luke 24 : 51), full in their view (Acts 1 : 9), and apparently so deliberately that they were enabled to watch his disappearance in the clouds (Acts 1 : 10), and to know that he had gone to his seat at the right hand of God (Mark 16 : 19).

12. CONSIDER HIM IN HIS INTERCESSION.

We consider the intercession of Christ at the right hand of the Father in heaven.

The fact that the ascended Jesus was and is at the right hand of the Father, is very frequently alluded to in the Scriptures and in the writings of the early church. David foresees it (Psalms 110 : 1); Christ himself foretells it (Mark 14 : 62); and Mark records it in 16 : 19; the first martyr beheld it (Acts 7 : 55) and witnessed to it (Acts 7 : 56); the apostles often alluded to it (Acts 2 : 34; I Peter 3 : 22; Ephesians 1 : 20); the writer of Hebrews makes much of his argument to turn upon it (Hebrews 1 : 3; 8 : 1); the so-called "Apostles' Creed" declares, "He sitteth at the right hand of God the Father"; the "Gloria in Excelsis" cries, "Thou that sittest at the right hand of God, have mercy upon us"; the "Te Deum" sings, "Thou sittest at the right hand of God in the glory of the Father." And thus it is through all early Christian literature, and with great reason, since this is the position now occu-

pied by Christ in his redemptive work, and hence this is the vital fact in present Christianity.

Without entering fully into the work which Christ is now doing there (which will come up again under another part of our study) we may now say, in brief, that the right hand position is:

(1.) THE PLACE OF ACCUSER, whom Christ casts out (Zechariah 3 : 1 ; Psalms 109 : 6 ; Revelation 12 : 10).

(2.) THE PLACE OF THE INTERCESSOR, which Christ now occupies (I Kings 2 : 19 ; Romans 8 : 34).

(3.) THE PLACE OF ACCEPTANCE, especially when the intercessor is invited to sit (Psalms 110 : 1 ; Matthew 25 : 33, 34).

(4.) THE PLACE OF HONOR AND BLESSING the highest honor and richest blessing (Genesis 48 : 13-19).

(5.) THE PLACE OF POWER (Psalms 110 : 5 ; Mark 14 : 62). From this manifest and potent place in the heavens, Christ, through the Holy Spirit, now succors his witnessing church, and awaits the day when he may call his bride to himself and with her commence his reign over the earth. But, as during this period the Redeemer is wholly concealed in the heavens, there is of course a great lack of the appearance of the divine and the supernatural. Not even the theophanies of the early ages are often granted to us now. This is pre-eminently the period of

faith: "We walk by faith, not by sight." But when it is over and he shall come forth in his glory, the present lack of sight will be more than made good by, "the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2 : 13).

Professed Christianity in the present period will be earthly or heavenly-minded according as it fixes its attention on the earthly career of Christ in humiliation, or on his heavenly career in glory. As to which ought to have the precedence, see Romans 5 : 10 ; II Corinthians 5 : 16 ; Philippians 3 : 20 ; Colossians 3 : 1 ; Hebrews 9 : 28.

13. CONSIDER HIM IN HIS SECOND COMING.

Or, the second coming of Christ.

This follows logically from his exaltation to the right hand of God (Philippians 3 : 20 ; Hebrews 9 : 24-28). But we now only allude to it as one of the facts necessary to be taken into account in following out the career of the Redeemer. We shall dwell more fully upon it later on in our study. It indicates not, as has sometimes been represented, the closing of redemption, but rather the inauguration of the full working of it. It is by far the most important crisis, or epoch, in the whole career of the Redeemer, at least *apparently*—the beginning of his fully manifested glory. Christ will return to the earth in the same manner

in which he departed from it (Acts 1 : 11), casting out Satan (Revelation 20 : 2), but appearing in far different relations to the three divisions of mankind into which men are separated in the working of redemption (I Corinthians 10 : 32), namely, the church, the Jews, and the nations, bringing each into its proper position ; but of this we cannot now speak particularly.

14. CONSIDER HIM IN HIS KINGDOM.

By the second coming of Christ, the expulsion of Satan, and the proper arrangement of the church, the Jews, and the nations, there will be inaugurated the long promised Kingdom of heaven upon earth (Daniel 2 : 44 ; 7 : 13, 14 ; Isaiah 9 : 6, 7 ; Micah 4 : 7, 8). Into the particulars of this it is impossible with our present knowledge to enter. It seems, however, evident that this Kingdom is administered by the glorified saints from the heavenly realm (Revelation 5 : 10 ; 22 : 5 ; Hebrews 2 : 5-7), and by the Jewish people on earth (Isaiah 60 : 12-15 ; Ezekiel 39 : 22-29 ; Zechariah 14 : 16, 17 ; Romans 11 : 19-25). Such explicit statements regarding the reign of the "saints" as are found in Daniel 7 : 18-22, 27, may *perhaps* be applied to both classes of saints or holy ones. But doubtless when the blessed time arrives, the Kingdom will be found to be far more glorious and literal than we can now conceive it to be.

15. CONSIDER HIM IN HIS GIVING UP THE KINGDOM.

This is the giving up of the Kingdom to the Father.

The relations of the Father and the Son are confessedly mysterious (Matthew 11 : 27). But it seems from John 5 : 20-23 that certain offices properly belonging to the Father, were, in the work of redemption, committed by him to the Son, and from I Corinthians 15 : 24-28, that when this work is complete, these delegated offices will be given back by the Son to the Father, "that God may be all in all." It is not well for us to be over-confident as to the exact nature or times of these transactions; but they give to us certain ideas on the one hand of the blessed harmony existing in the God-head, and on the other hand of the definiteness and of the temporariness, in a certain sense, of the work of redemption, in that it has an end. But although the work itself may have an end and although the Kingdom may be delivered by the Son to the Father, yet the *results* of that work and the duration of this Kingdom have no end (Psalms 145 : 13; Daniel 7 : 14, 18; Luke 1 : 33). The distinguished commentator, Meyer, says, "The regency, but not the Kingdom, comes to an end."

Thus we have followed the Redeemer from his pre-creation state through his work of redemption.

And though there are in his career, as might be expected, points of mystery transcending the grasp of our finite minds, we are, nevertheless, greatly impressed with the blessedness of the Redeemer and the surety of redemption, and would join in the new song of praise that is to be sung to him in the heavens in view of his work (Revelation 15 : 9-3).

PART II.—HIS OFFICES AND WORK.

INTRODUCTION.

- (1.) WHEN DID HE ENTER UPON THESE SEVERAL OFFICES?
 - (2.) WHAT IS THE RELATIVE IMPORTANCE OF THESE OFFICES?
 - 1. THE OFFICE OF PROPHET OR TEACHER.
 - (1.) HE TEACHES BY HIS SPIRIT.
 - (2.) HE TEACHES BY HIS WORDS.
 - (3.) HE TEACHES BY HIS WORKS.
 - (4.) HE TEACHES BY HIS EXAMPLE.
 - (5.) HE TEACHES BY HIS SILENCE, OR THE THINGS HE DOES NOT DO AND SAY.
 - 2. THE OFFICE OF PRIEST OR INTERCESSOR.
 - (1.) TO OFFER A SACRIFICE IN SIGHT OF THE PEOPLE.
 - (2.) TO GO WITHIN THE VEIL TO MAKE INTER-CESSION.
 - (3.) TO COME FORTH AGAIN AND BLESS THE PEOPLE.
 - 3. THE OFFICE OF KING OR RULER.
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INTRODUCTION: THE OFFICE-WORK OF CHRIST IN REDEMPTION.

Christ in his redemptive work sustains three principal offices :

I. That of Prophet or teacher (Acts 3 : 22 ; Deuteronomy 18 : 15, 18 ; John 13 : 13-15).

II. That of Priest or intercessor (Isaiah 53 : 12, 59 : 16 ; I John 2 : 1).

III. That of King or ruler (Psalms 2 : 6 ; Acts 5 : 31 ; Luke 19 : 38).

As we come to consider these offices, two preliminary questions arise :

1. When did he enter upon these several offices ?

2. What is the relative importance of these offices ?

As to the *first*, the truth seems to be, that although he may have possessed all three inherently from the beginning, yet he openly enters upon their respective duties *not* contemporaneously but successively. (*a*) He appears as Prophet before he appears either as Priest or King. (*b*) He appears as Priest before he appears as King. (*c*) After he has been both Prophet and Priest he appears as King.

Although entering separately upon these offices, he never fully surrenders any of them, but holds them in some sense forever, so that when we take him for one we must take him for all. We must not attempt to take him simply as our teacher, or simply as our Saviour, but also as our ruler. Serious defects in Christian character may arise from lack of taking Christ in all of his offices.

As to the *second* question, concerning the relative importance of these offices, we must, of course, be guided by the Scriptures, in the relative importance that they give to them. A recent work on systematic theology gives two pages to the first, thirty-four pages to the second, and *one* page to the third. We can hardly believe that this is the

proper proportion. It is very natural for us to give much attention to the second, as we most readily think of Christ as our Saviour. The Scriptures also give much prominence to his priestly work ; but they do not minimize his kingly and prophetic offices, as some *men* have done, but rather they give a symmetrical and full-orbed presentation of his several offices, that becomes and will become more apparent as the centuries advance. Not only may serious defects in Christian character be produced by these un-Biblical concentrations of thought, but we may almost become false witnesses to the world by obscuring large portions of revealed truth. Whatever proportion of truth we, as believers, may be inclined to appropriate to our own immediate necessities, the unbelieving world is entitled to as comprehensive a view of Christ's eternal work as we are able to give it (I Timothy 2 : 7).

A still further preliminary thought as to the *one* agency working in all three offices, is seen in the fact that, under the theocracy, anointing with oil was the method of inducting prophets (I Kings 19 : 16), priests (Leviticus 8 : 12) and kings (I Samuel 10 : 1) into these offices ; and that the very word "Christ" itself, means an "anointed one," showing that the Holy Ghost is the great qualifier for the exercise of these several offices.

With these thoughts in mind let us look at these three offices of Christ.

I. THE PROPHETIC OFFICE OF CHRIST.

A prophet is not a mere foreteller of future events, but he is also a teacher (John 3 : 2) or a master (John 13 : 13); and we may say in passing that only one who knows the future can be a proper teacher of the present. The prophet may announce things past, present, and future (Daniel 2 : 28, 36 ; John 4 : 29). He is also a revealer of God's will and purposes (Matthew 11 : 9 ; Ephesians 3 : 5). Christ was emphatically the great teacher because he was the Word, that is, the revealer of God. Mankind might have needed him in this capacity (John 1 : 9) had there been no sin, and perhaps this would have been the only office he would, in that case, have needed to sustain. But because of the entrance of *sin* into the world, darkening the minds of men, his work as teacher was immensely increased, while that as priest and as king became imperatively necessary.

The methods of Christ's teaching were at least five :

1. By his Spirit. (I Peter 1 : 10, 11 ; John 14 : 26 ; 16 : 13 ; I John 2 : 20-27.)
2. By his words. (Matthew 5 : 2 with 7 : 28, 29 ; John 6 : 63 ; Revelation 1 : 10, 11.)
3. By his works. (John 5 : 36 ; 10 : 25 ; 15 : 24 ; Acts 2 : 22.)
4. By his example. (John 13 : 15 ; I Peter 2 : 21.)

5. By his *silence*, or the things he did *not* do and say. (I Peter 2 : 22 ; John 18 : 36, 37.)

(1) BY HIS SPIRIT.—Regarding his teaching by his *Spirit*, it is to be noticed that this method is possible at all times, in every age and dispensation, both before and after his humiliation. We shall learn further on, that the Holy Spirit proceeds from the Father and the Son, and therefore “the Spirit of Christ” (I Peter 1 : 11) is not essentially different from the Holy Spirit (Isaiah 63 : 10, 11 ; John 16 : 13) in both Old and New Testament times. This is a truth never to be lost sight of, that Christ can and will directly teach his followers whenever they desire and need his teaching. Indeed, it is one of the blessed features of the Kingdom age that all shall be directly taught of God (Hebrews 8 : 9-11 ; Isaiah 54 : 13).

(2) BY HIS WORDS.—Regarding his teaching by his *words* we may say, that in the four Gospels and in the Revelation we have exceeding many of his literal words. His longest connected discourse, as given in the Synoptical Gospels, the Sermon on the Mount, is of the most practical sort, touching on the chief necessities of our present Christian life. His next longest discourse, delivered on Mount Olivet, just before his crucifixion (Matthew 24, 25 ; Mark 13) is almost entirely prophetic,

looking toward the crisis of the dispensation ; while his many parables are most skillful compendiums of truth, both prophetic and practical. Indeed, the practicalness of Christ's teachings is largely in their prophetic bearings. His words, as given in the fourth Gospel, deal more with the mysteries of the inner Christian life, and can be appreciated best by those who are closely living that life. His words or messages as given in the Revelation are perhaps the most weighty of all, since they come to us from the glorified state, and cover the whole church period, introducing also the age-to-come. For this reason, also, they are the more difficult to understand ; but they are understood more clearly, both as time progresses, and as the followers of Christ progress in the knowledge of him and of his ways. To have no interest in this book is to be a weak or short-sighted Christian.

(3) BY HIS WORKS.—Regarding his teaching by his *works* it is to be said, that those which may be called “natural,” or those of the material universe, show forth his eternal attributes (Psalms 19 : 1 ; Romans 1 : 20), but those which may be called “supernatural,” or his miracles, are largely illustrative of his work of redemption. They are not only exhibitions of his power, and so attestations of his person and purpose, but also samples of his greater work of mercy and judgment, at his

coming. They are chiefly expulsion of demons, healing of the sick, raising of the dead, control of the hostile elements, and the supplying of human needs. He displays these his works on a small scale, the same as a traveling salesman displays his samples of the goods he is sent to sell ; so that those needing them may resort to headquarters to obtain a full supply. As he says in John 5 : 36, "The same works that I do, bear witness of me." Christ's works are like a commentary on his words. Nor in taking an inventory of his works, should we forget those which he wrought on his own person, since they are the most perfect of all. Nor yet further, should we forget his promise in John 14 : 12, a promise too often explained away.

(4) BY HIS EXAMPLE.—Regarding his teaching by his example, we are to remember how far his example extends. He teaches us by his life, not only by his life in humiliation (John 13 : 15 ; I Peter 2 : 21 ; Philippians 2 : 5-8), and by his mighty works too numerous to mention which he wrought in that life, but also by his life in glory. It was in the glorified state that he said to Peter, "Follow me" (John 21 : 19), and the same thought is involved in a previous command of the same sort (John 12 : 26). Compare with this text I Thessalonians 4 : 17, which leads us to the goal which every follower of Christ should keep in view. This is the "mark for the prize of the

high or upward calling of God "in Christ Jesus" (Philippians 3 : 14), which was illustrated by him on the mount of transfiguration and ascension (Compare Revelation 11 : 12).

No Christian can follow Christ in dying what is called a natural death, because Christ sets us no example of that sort; nor did he set us any example of sickness, nor of many other things in which we—so easily—indulge ourselves. Of course we cannot follow Christ in these regards by our natural powers; but his example certainly teaches us that we should follow him by *some* power. Let not the copy be blurred and obscured, even if the pupil fails to imitate it.

(5) BY HIS SILENCE.—Regarding his teaching by his *silence* and by the things he did *not* do and say, it is to be said that his life of humiliation was intended to cover all the chief experiences and activities of our lives while we are in humiliation (Hebrews 2 : 17 ; 4 : 15 ; 7 : 26). Therefore we should not be largely engaged in those things of which he said nothing, and in which he was not at all, or but slightly, engaged. He was indeed engaged for years in an ordinary business, as most of his followers need to be; but he did not concern himself as to theories of mechanics or of finance, or of political economy, or of social science, at least so as to teach them. All of these matters he made emphatically secondary to the

chief business of his life, leaving these things to be discussed by the world (Matthew 6 : 31-34). For example, he was a Jewish citizen of the Roman empire, a position exceedingly trying to this privileged people, and one which led them into various political discussions ; but they tried in vain to lead *him* into any such discussions (Luke 20 : 21-26). In the nice matter of the propriety of his paying the poll-tax, he managed the case so adroitly as to maintain his own dignity without any collision with the government, and without allowing even Peter's mind to be much engrossed with the affair (Matthew 17 : 24-27).

What he did on this occasion belongs, of course, to his example, but the point we are now emphasizing is, that he did *not* enter largely into these matters. He would not have the transcendently important scene of the transfiguration (Matthew 17 : 1-11) obscured by the discussion of the temporary and trivial matter of tax-paying (verses 24-27). Therefore, we may say that as Christ did not greatly concern himself about economic, social, political, and financial problems, neither should we. His kingdom and our kingdom is not of this world, and will never be brought about by the methods of this world (John 18 : 36, 37). The attempt of the socialists of our day to count Jesus as one of their number, is not only utterly futile, but well-nigh blasphemous. Yet we can

say, "Father, forgive them, for they know not what they do." Christ will settle all these questions when he comes in his Kingdom, but they never can be settled until then.

It is ignorance of the scriptural doctrine of the Kingdom that causes men, even though they may be called preachers of the gospel, to be spending their time and energy down on the level of the world, discussing these questions, instead of standing high up with Christ in glory, heralding the coming of the Kingdom. Let us then not fail to learn much from what Christ did *not* say and do, as well as from what he *did* say and do.

2. THE PRIESTLY OFFICE OF CHRIST.

The work of the priest as set forth in the Jewish economy was three-fold :

1. To offer a sacrifice in sight of the people.
2. To go within the veil to make intercession.
3. To come forth again and bless the people.

The first of these Christ accomplished at his first advent, in the offering of himself as a sacrifice (Hebrews 9 : 11-15 ; I Peter 1 : 18-20).

The second he is accomplishing between his first and second advents (Hebrews 9 : 24, 28 ; Romans 8 : 34).

The third he will accomplish at and after his second advent (Revelation 11 : 15 ; 20 : 4). But as the third merges into the kingly office, the two first are the points to be especially considered

under the head of his priestly office. These two are the sacrifice and the intercession.

The *first* is usually called the atonement, and the consideration of it has occupied a large place in the discussions of theologians. Half a dozen different theories of the atonement have been carefully formulated, but no one, nor all of them, exhausts the mystery. Some of the chief Scriptures on this point are: Isaiah 53 : 5, 6 ; Romans 3 : 25, 26 ; 5 : 9, 10 ; Matthew 20 : 28 ; Colossians 1 : 20 ; II Corinthians 5 : 21 ; Hebrews 9 : 11, 12 ; I Peter 2 : 24 ; 3 : 18 ; and it is best for us to hold very closely to Scripture language in speaking of it. It is perhaps sufficient for us to know that, "He died that we might live," that, "We have redemption through his blood," that, "By his stripes we are healed." Let us accept the blessed fact and rejoice in it even when we are partakers of Christ's sufferings (I Peter 4 : 13).

The *intercession* of Christ in heaven is the continual application of his atonement, and the execution of the effect of that atonement. He secures and sends down to earth the Holy Spirit (Acts 2 : 33 ; John 16 : 7, 13) ; and also accomplishes vast results in the conquest of sin in the heavenly regions, to which we have before alluded (Colossians 1 : 20 ; Ephesians 1 : 20-22 ; Revelation 12 : 10, 11). It is thus by the heavenly work of Christ that victory is secured and the forces are organized and

marshalled for the conquest of earth (Zechariah 14 : 5, last clause ; Jude 14, 15).

In considering the priestly work of Christ, it must ever be kept in mind that he is the only one who could perform this office, since he is the only God-man. The parties to be reconciled are God on the one hand and man on the other. As Dr. Pendleton says :

“It was required that he should possess the nature of *God* in order that the rights of the Divine government should be cared for, and vindicated. It was indispensable for him to have the nature of *man* that he might be capable of human sympathy, human suffering, and human death. Paul says, ‘There is one mediator between God and men, the man Christ Jesus’ (I Timothy 2 : 5), and, while we accept this statement as true in its literal import, it is also true in the sense that this one mediator alone possesses necessary mediatorial qualifications ; he only as Daysman can lay one hand upon the throne of God to protect its majesty inviolate, while with the other he reaches down to man to raise him from his wickedness and ruin.”

3. THE KINGLY OFFICE OF CHRIST.

By the kingship of Christ we mean not only the sovereignty which might have belonged to him as the pre-creation Word (Hebrews 1 : 3), but also that which he attains to in his redemptive work (Philippians 2 : 9, 10), and which, so far as

our world is concerned, he exercises, as we have previously seen, through the Jewish people on the earth and the glorified church from the heavens. He possessed this kingdom, by right, from his birth (Matthew 2 : 2-6 ; 4 : 17 ; 27 : 11, 37 ; John 18 : 37 ; 19 : 21, 22 ; Luke 19 : 38-40, with Zechariah 9 : 9), but as he was rejected when in humiliation (John 19 : 14, 15) he will not enter in fact into the exercise of it on earth until his second appearing in glory (Matthew 23 : 37-39 ; 25 : 31, 32 ; Daniel 2 : 44 ; 7 : 13, 14 ; Zechariah 14 : 5, last clause, and verse 9 ; Revelation 11 : 15 ; 12 : 10).

His kingship in the heavenly realm, however, seems to begin in some measure as soon as he attains his place at the right hand of the Father (Luke 19 : 11, 12 ; Ephesians 1 : 20, 21 ; I Peter 3 : 22). But we must be careful not to confound "angels, authorities, and powers," with his redeemed church. His relation to his church is much more intimate than that of king (Hebrews 2 : 11). The church is not so much ruled by, as ruling with him (Revelation 3 : 21 ; Luke 22 : 28-30), at least in her glorified state. Ephesians 1 : 22 is sometimes quoted to prove Christ's rulership over the church ; but it sets forth, rather, Christ's rulership over all things for the sake of the church. The bridegroom does not make himself king over his bride, but rather, if he be a king, his bride rules with him (Revelation

1 : 5, 6 ; 5 : 9, 10 ; 22 : 5). Christ's kingly authority is rather exercised over enemies, and over those who might become enemies, were it not for his restraining power (Psalms 45 : 3-6 ; Isaiah 11 : 4 ; Revelation 19 : 11-16 ; 20 : 6-9).

This subject of the kingship of Christ, which occupies so large a place in the Scriptures, has been greatly neglected, confused, and perverted in the past, and needs in our day an earnest, honest, and careful recognition. It is evidently to eventuate in something far more literal and local than we have usually been taught. It is of the utmost importance to the church, since she is to share in it, and also to the Jews, since it involves their return to their own land and the re-establishment of their city as the religious capital of the earth (Matthew 5 : 35 ; Isaiah 66 : 20-23 ; Zechariah 14 : 16).

When this kingdom is inaugurated, the earth will at length have a stable and efficient government, which it evidently greatly needs. Let us therefore pray with fervent expectation, the prayer that Christ himself has taught us, "Thy kingdom come, thy will be done in earth as it is in heaven."

TOPIC V

THE HOLY SPIRIT AS EXECUTOR OF
FATHER AND SON

1. HIS RELATION TO THE GOD-HEAD (Mark 1 : 10, 11 ;
Matthew 28 : 19 ; John 15 : 26 ; Romans 1 : 4 ;
II Corinthians 13 : 14).
 - (1.) HIS NAMES.
 - (2.) HIS SYMBOLS :
(a) *Wind*, (b) *Water*, (c) *Fire*.
2. HIS RELATION TO THE CREATION (Genesis 1 : 2, 3 ;
Job 26 : 13 ; Psalms 33 : 6 ; 104 : 30, 31 ; Isaiah
32 : 15, 16 ; Revelation 22 : 3-6).
 - (1.) THE SPIRIT AS CREATOR.
 - (2.) THE SPIRIT AS SUSTAINER.
 - (3.) THE SPIRIT AS GLORIFIER.
3. HIS RELATION TO MAN (Genesis 1 : 26-28 ; Exodus
31 : 3 ; Job 32 : 8 ; Psalms 8 : 5-8 ; Isaiah 63 : 11, 14 ;
Acts 1 : 8 ; I Corinthians 6 : 19).
4. HIS ACTION BECAUSE OF SIN (Genesis 6 : 3 ; Deuter-
onomy 32 : 20 ; Exodus 33 : 3 ; Psalms 51 : 11 ; Hosea
5 : 15 ; Isaiah 63 : 10 ; Genesis 3 : 14-24).
 - (1.) THE EFFECT ON THE EARTH.
 - (2.) THE EFFECT ON MAN.
5. HIS RELATION TO JESUS CHRIST (Luke 1 : 35 ; 4 : 1
and 14 ; Matthew 12 : 18, 28 ; Hebrews 9 : 14 ;
Romans 1 : 4 ; Acts 1 : 2).
6. HIS ACTION IN REDEEMING THE WORLD (Joel 2 : 28, 29 ;
John 16 : 8 ; 3 : 5, 6 ; Proverbs 1 : 23 ; II Thessa-
lonians 2 : 13, 14 ; Romans 8 : 11 ; Isaiah 59 : 21).

7. HIS RELATION TO THE SECOND COMING (Acts 2 : 17-21 ; 3 : 19-22 ; Isaiah 42 : 1-4 ; II Thessalonians 2 : 8 ; Acts 8 : 39, with I Thessalonians 4 : 17 ; Revelation 22 : 17).
8. HIS RELATION TO THE LOST (Luke 3 : 16, 17 ; Psalms 139 : 7, 8 ; II Thessalonians 1 : 9 ; Isaiah 66 : 24 ; John 16 : 11).
9. HIS RELATION TO THE SAVED (I Corinthians 6 : 17 ; I Thessalonians 4 : 17 ; II Peter 1 : 3, 4 ; Hebrews 3 : 14 ; 12 : 10 ; I John 3 : 2).
 - (1.) EVIL REMOVED.
 - (2.) POWERS PERFECTED.
 - (3.) CONGENIAL ATMOSPHERE.
 - (4.) UNION WITH GOD.
 - (5.) COMMUNION WITH GOD.
10. HIS PRESENT RELATION TO THE CHURCH (Galatians 5 : 25 ; Zechariah 4 : 6 ; Acts 1 : 8 ; Romans 8 : 9, 10 ; I Corinthians 2 : 9-15 ; Revelation 2 : 7, 11, 17, 29).
 - (1.) PROPERLY AND SCRIPTURALLY.
 - (2.) ACTUALLY AND PRACTICALLY :
 - (a) *The Creator, Inspiration and Life of the Church,* (b) *The Attractive Power,* (c) *The Financial Agent,* (d) *The Social Power,* (e) *The Inspiring or Educating Power of the Church,* (f) *The Missionary Board of the Church.*

1. HIS RELATION TO THE GOD-HEAD (Mark 1 : 10, 11 ; Matthew 28 : 19 ; John 15 : 26 ; Romans 1 : 4 ; II Corinthians 13 : 14).

The mystery of the God-head no human mind has fathomed, but as God has revealed himself in redemption, men have caught glimpses of those

distinctions in him which are called by the name of the Father, the Son, and the Holy Ghost. These distinctions existed from all eternity, but came clearest into view in the unfolding of the work of redemption. Perhaps the first co-ordinate revelation of the Three was at the baptism of Jesus. There stood the incarnate Son, whom John touched; there came down from heaven the dove-like form of the Spirit, which John saw; and there sounded the voice of the Father, which John heard. Then and there, by the three senses of hearing, touching, and seeing, were the three distinctions of the God-head made manifest (Mark 1 : 10, 11). Afterward, as Jesus taught so clearly concerning the Father and the Comforter, going at length back to the former, and sending in his own place the latter, and at the last charging his followers to baptize into the name of the Father and of the Son, and of the Holy Ghost, these three distinctions became very clearly fixed in the mind of the early church, and have always been held fast by the faithful followers of God. And the best thought of the church, while acknowledging the mystery of the subject, has declared the truth regarding it thus: "That, in the unity of the God-head, there are three persons, equal in every divine perfection, and executing distinct, but harmonious offices in the work of redemption."

If, now, we inquire what is the office of the

Spirit in relation to the Father and the Son, we shall find in general that he is the executor, the dispenser and applier of Divine agency. This will become apparent if we consider his names and his symbols.

(1) HIS NAMES.—His first and standard name is *The Spirit*. This is significant, not only in itself, but also in its contrast with the names of the other persons of the God-head. The name Father gives us the idea of origin, authority, and headship. The name Son gives us the idea of tender relationship, which is emphasized in Scripture by the terms, “well-beloved,” and “only begotten.” We would naturally expect the name of the third person to be also that of some personal relation as, for example, brother, sister, wife, friend, mother, daughter, etc. But, lo, instead of this, it strikes out into a new field and gives us the name Spirit, or breath, or air, the idea of universal expansion and life and activity. The air is everywhere; it touches and penetrates and sustains all things. Such a name takes our thoughts from sentiment to life and action, from the family circle to the wide expanse of all worlds. Moreover, the God-head himself is spirit (John 4: 24); the third person is thus, by his very name, more God-like—if we may use such an expression—than either the Father or the Son. Those names express home relations, this goes abroad.

So also if we consider that other very significant name which Christ gave to him (John 14 : 16), the Comforter, or Advocate, or Paraclete, or Helper, we get the same idea of outward, though near at hand, action. He is to take of Christ (John 16 : 13, 14) and show to the disciples, being their advocate on earth, while Christ himself is their advocate in heaven (I John 2 : 1).

(2) HIS SYMBOLS.—If we take note of his symbols, we are led in the same general direction. His prominent symbols are wind, water, and fire.

(a) *Wind*.—The wind, as we have already seen, is all-penetrating, life-giving, and powerful. It is the air in motion, making the breeze or gale, or cyclone. When the Spirit came on Pentecost, it was as a “rushing mighty wind” in one of his manifestations. Without wind there is no general healthiness and power, but with it health and action reach the remotest corners of the earth.

(b) *Water*.—Water is another symbol. The refreshing, cooling, life-giving water, as it descends in showers, or springs up from the earth. Over and over again is the Spirit in the Scriptures likened to water, as, for example, “I will pour water upon him that is thirsty, and floods upon the dry ground” (Isaiah 44 : 3); “He shall come down like rain upon the mown grass, as showers that water the earth” (Psalms 72 : 6); “I will give unto him that is athirst of the foun-

tain of the water of life freely" (Revelation 21:6). In all such allusions we get the same idea of purifying and life-giving activity.

(c) *Fire*.—Fire is another symbol, not so much merely the consuming fire of combustion, as the subtler form of electricity carrying with it the idea of energy, which is both life-giving and purifying. The lightning is sometimes called in the Scriptures, the fire of God (Job 1:16) and it seems probable that many of the fiery appearances recorded in the Scriptures as symbolical of Divinity, were electrical displays, or at least something very similar to them. And what an all-pervasive and mighty force this electrical agency is, we are especially learning in our day, notwithstanding men have, for so many centuries, observed the power of the lightning's stroke. This idea of fire as a symbol of the Spirit carries our thought in the same direction as the other symbols. This fire pervades, energizes, electrifies, illuminates, beautifies, transfigures—in short, works almost all kinds of wonders. The dove-like form that descended on Jesus at his baptism, and the tongue-like forms that sat upon the waiting company at Pentecost, were premonitions of the greater effusion at the coming of the Lord, which shall baptize, that is, envelop in fire and in the Holy Ghost, the whole creation, consuming what is to be consumed and renewing and beautifying what is to be preserved.

All these symbols of wind, water, and fire, give us the same idea of the pervasive, outgoing, energetic action of the Holy Ghost (John 15 : 26). Hence we read that the Holy Spirit proceedeth from the Father, and that he is sent by the Son from the Father, to testify and to execute all that they may have purposed. Hence it is that many works which in one Scripture are said to be done by the Father or the Son, are in others said to be done by the Spirit. He is not confined to any one class of works, but is occupied in them all ; whether it be to create worlds, or to save sinners, or to punish rebels, or whatever it may be that the God-head counsels, it is the Spirit that executes. Moreover the agency of the Spirit is not confined merely to single executive acts, like the creation of a world, or the regeneration of a soul, or the resurrection of a body, but it is to be found likewise in the continuous, indwelling, upholding and pervading power of God in his creation. No thing and no creature exists independently. There must be a constant application of divinity throughout the universe, and the Spirit is thus the continual dispenser of divinity. The life of man is thus continually sustained ; and when this life or spirit returns to God who gave it, the man is dead. Hence the cry of every truly intelligent soul is, "Take not thy Holy Spirit from me."

From this brief outline of the relation of the Spirit to the God-head, we learn his position

therein, as related to us. There is no God for us except through or by the Spirit. If we grieve *him*, so that *he* leaves us, there is no hope for us either in the Father or the Son; hence the meaning of Matthew 12 : 32. Yet as a matter of fact, it seems that the Holy Spirit has been less known and revered in the church than the other persons in the God-head (Acts 5 : 9 ; 8 : 18-21 ; 19 : 2). If this was the case in apostolic times, what is to be said of the church of the present day ! It is because men know not the Spirit (John 14 : 17) that they know not the Father nor the Son (John 8 : 19). Our knowledge of God must be first through the Spirit to the Son, and second through the Son to the Father (John 16 : 13-15). For this reason a careful consideration of the doctrine of the Holy Spirit seems to be of the highest importance at the present time, since so many professors of Christianity are content to rest in a theoretical and formal religion, that is, without the power of the Spirit (II Timothy 3 : 5 ; Titus 1 : 16 ; Jude 19).

2. THE RELATION OF THE SPIRIT TO THE CREATION (Genesis 1 : 2, 3 ; Job 26 : 13 ; Psalms 33 : 6 ; 104 : 30, 31 ; Isaiah 32 : 15, 16 ; Revelation 22 : 3-6).

By the creation we mean all created things. In this connection we must bear in mind what we have already said of Christ as the Creator, " All

things were made by *him*'' through the Spirit, so that we do not need to repeat what we have already said as to the impression which the vastness and variety of the universe make upon the thoughtful mind. As our idea of the Saviour is enhanced by the contemplation of the universe, so should our idea of the Spirit also be.

Moreover, we should remember that the creation is now in a ruined condition, while a consideration of the relation which the Spirit bears to it should include its original, or unfallen condition, and also its promised restoration. One of the chief sources of false doctrine is a neglect of the fall, and a consequent perverted view of God's purposes, as well as of our own needs and duties. We must take into view not only what the Holy Spirit is to the present, fallen state, but also what he was designed to be to a perfect condition of things.

With these preliminary thoughts we consider the Holy Spirit in this relation under three particulars: those of *Creator*, *Sustainer*, and *Glorifier*. These three offices seem to be all contained in Psalms 104 : 30, 31. This whole psalm may be studied with great profit as being one of the most suggestive Scriptures on this subject.

(1) THE SPIRIT AS CREATOR.—The three chief departments of creation are, matter, life, and their union (Genesis 2 : 7). Pure matter or material,

or in scientific language, inorganic matter, is first brought into being. Second, pure life comes forth from God, and third, the union of the two makes living or organic things, whether vegetable, animal, human, or angelic. In each of these three we may consider the Holy Spirit the executive agent. Whenever this union is broken so that the constituent parts return to their former condition (Ecclesiastes 12 : 7 ; Psalms 146 : 4), the creative power of the Spirit is again needed in order to re-creation or restoration (I Peter 4 : 19, with Luke 23 : 46, and Revelation 3 : 14).

The Holy Spirit was active in the original creation (Genesis 1 : 2 ; Job 26 : 13) and will be in the new (Revelation 21 : 5 ; Acts 3 : 21 ; II Peter 3 : 13), since these latter-day restorations are expressly said to be the results of the out-pouring of the Spirit (Acts 2 : 17-21). This will be seen more clearly when we come to consider the relation of the Holy Spirit to the second advent (Acts 3 : 21).

(2) THE SPIRIT AS SUSTAINER.—We hardly know which to regard the more wonderful, the creation of the universe, or its continual sustenance. There are myriads of worlds swinging with almost inconceivable velocity, probably inhabited by myriads of living creatures of all grades, the whole presenting a complex system beyond the power of thought to grasp. Moreover,

sin and death have found a lodgment therein, and yet there is no cessation in the general movement, and no overwhelming catastrophe results (Isaiah 40 : 13-26), but rather a system of restoration is inaugurated which, it is promised, will work a salvation that shall be both blessed and everlasting. This upholding of all things by the word of divine power (Hebrews 1 : 3) is most marvelous. The baptisms of water and of fire may come, but still the earth abideth forever (Ecclesiastes 1 : 4) and the new heavens and the new earth remain before the Lord (Isaiah 66 : 22) the monuments of the keeping power of the Holy Spirit, who, *as* Creator, is also Sustainer, never growing weary (Isaiah 40 : 28).

(3) THE SPIRIT AS GLORIFIER.—This is the most wonderful of all of his offices, and yet perhaps the most difficult to describe and appreciate, since we have experienced so little of it. But we learn that there are two orders or stages of material existence, the terrestrial and the celestial, the earthy and the heavenly, the natural and the spiritual (I Corinthians 15 : 40-49) and that men pass from the one to the other, from one degree of glory to another (II Corinthians 3 : 18) by the action of the Holy Spirit. This was most clearly seen in the transfiguration of Jesus, but it seems also to be taught that the earth itself (Numbers 14 : 21 ; Psalms 72 : 19) shall likewise

be glorified; and that heavenly glory shall ultimately come to earth (Matthew 6 : 10 ; 25 : 31), glimpses of which have already appeared from time to time (Luke 2 : 9 ; 9 : 31 ; John 12 : 41 ; Revelation 18 : 1 ; Acts 9 : 3 ; 12 : 7). See also the very interesting argument of Paul on this subject (II Corinthians 3 : 7-18). If we can adequately picture to ourselves the glory of Mount Sinai, when Moses was in communion there with God, and that of the mount of transfiguration when the living Christ was glorified and Moses and Elias appeared already in glory, then perhaps we can have some proper foreview of that time when this heavenly glory shall not only tinge the mountain tops, but shall likewise *fill the whole earth*, as the waters cover the sea (Habakkuk 2 : 14).

3. THE RELATION OF THE SPIRIT TO MAN (Genesis 1 : 26-28 ; Exodus 31 : 3 ; Job 32 : 8 ; Psalms 8 : 5-8 ; Isaiah 63 : 11, 14 ; Acts 1 : 8 ; I Corinthians 6 : 19).

The relation of the Spirit to man is in some respects, the same as that to the creation in general, since man is a part of the creation. But man is no ordinary part of the creation. He is the supreme and crowning work in earth, and therefore the relation of the Spirit to *man* deserves a separate consideration. But how supreme man is, and how different he is from the rest of the

earthly creation we never properly learn from observation, but only from the Scriptures. The Bible gives us a far higher idea of man than even man ever gives of himself. The account of the creation, in Genesis 1, runs along uninterruptedly from one stage to another, God saying in each case, "Let these things be," but when it comes to the last stage, that is, to man, there is a halt and a seeming consultation of the persons of the God-head; the form of the creative fiat is changed, and we read, "Let *us* make man in *our* image, after *our* likeness, and let them have dominion." But this supreme nature and destiny of man has been obscured and thwarted by the fall. He has become a weakling and a slave, so that he himself wonders why the Lord persists in setting his hopes upon him (Psalms 8 : 3, 4; Job 7 : 17-19; Psalms 144 : 3, 4). But God never gives up anything that he has undertaken, and he *has* undertaken to make man king over all. He will accomplish this by giving to man a peculiar dispensation of the Holy Spirit. Perhaps there is no one text that states this as fully as Job 32 : 8. Dr. Conant renders this literally thus, "But the Spirit is it, even the breath of the Almighty that giveth them understanding." It is the Spirit that makes men God-like, and rulers, not only of the earth, but ultimately, through Christ, of heavenly beings (I Corinthians 6 : 3). The two principal thoughts given us from this text in Job, are : First, that

the man has a spiritual nature or has a spirit in his constitution. Second, that the Holy Spirit breathes into this spirit, thus making a sort of divine being, or at least keeping him in constant connection with Divinity, and so wielding the power of Divinity (see a sermon on this text by Dr. Bushnell, in his "Sermons for the New Life"). Man has more than mere mind and intellect. He has spirit, and thus is in the image of God. He is not the chief of animals, but a distinct spiritual being, and as such, is capable of being inspired (Hebrews 2 : 8, 9).

4. THE ACTION OF THE HOLY SPIRIT BECAUSE OF SIN (Genesis 6 : 3 ; Deuteronomy 32 : 20 ; Exodus 33 : 3 ; Psalms 51 : 11 ; Hosea 5 : 15 ; Isaiah 63 : 10 ; Genesis 3 : 14-24).

This is expressed in the Scriptures by a variety of figures, most of them, however, giving the same general idea of departure, desertion, and consequent ruin (Genesis 6 : 3 ; Deuteronomy 32 : 20 ; Exodus 33 : 3 ; Hosea 5 : 15). But sometimes the representation is, that he not only leaves men, but turns to be their enemy (Isaiah 63 : 10 ; Lamentations 2 : 5). The sad condition into which the creation falls, by reason of this action of the Spirit, can only be rightly appreciated by remembering what it would have been had he remained as the life and the strength and the glory thereof. The present is not a natural

condition which must be improved, but an unnatural one, which must be made natural again, by the return of the departed Spirit. There are two results of the Spirit's departure :

(1.) THE EFFECT ON THE EARTH.—The material earth, even the very soil, lacks the proper blessing and fruitfulness which the Spirit gave it (Genesis 3 : 17, 18 ; Romans 8 : 20 ; Isaiah 24 : 3-7 ; Joel 1 : 10-12, and by contrast, Psalms 67 : 6 ; Isaiah 55 : 13 ; Ezekiel 34 : 26, 27). This principle has been illustrated in the varying conditions of the Holy Land, as was predicted in Leviticus 26 : 3-5, 20, 34, 35. There is a truth here involved that modern economists would do well to ponder.

(2.) THE EFFECT ON MAN.—Man himself is weakened in each department of his being, body, mind, and spirit. *First*, he has not his proper bodily vigor, he is sick and suffering, tending to the grave, instead of living in vigor, and finally soaring to the skies (Genesis 3 : 19 ; Psalms 90 : 5-11 ; Job 33 : 19-22, and by contrast, Job 33 : 23-26 ; Isaiah 65 : 20-25 ; John 6 : 50, 51 and 54). *Second*, moreover he is darkened in his mind (Romans 1 : 21 ; Isaiah 60 : 2 ; Acts 26 : 18 ; Ephesians 4 : 18), so that he knows not his true condition, on the one hand, nor where to properly look for help on the other. *Third*, and

worst of all, he is so weakened in spirit that he is practically dead as to his distinctive excellence, until he is quickened or made alive by the workings of redemption in Christ through the Spirit (Ephesians 1 : 18, and 2 : 1).

Notice also the practicalness of this truth in preaching. Men must become convinced that the Spirit *has* departed from them, and that they are really dead as regards true life, before they are brought into the best condition for receiving the gospel. They have so forgotten God and their original relation to him (Deuteronomy 32 : 18) and are so filled with vain imaginations and schemes of superficial culture (Romans 1 : 22 ; Colossians 2 : 8) that they entirely overlook the broad intent of the gospel to restore all things. Christ must therefore be preached in his eternal and universal relations, and not merely as to his earthly life (Acts 17 : 23-31).

5. THE RELATION OF THE HOLY SPIRIT TO JESUS CHRIST (Luke 1 : 35 ; 4 : 1, 14 ; Matthew 12 : 18, 28 ; Hebrews 9 : 14 ; Romans 1 : 4 ; Acts 1 : 2).

This relation was somewhat the same as it was to Adam and as it would have been to Adam's race, had they never sinned. But as the first Adam *did* sin, so that the Holy Spirit was cut off from his race, if ever there was to be a Saviour for this race, the Spirit must come to him as to a second Adam

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(I Corinthians 15 : 21, 22 and 45) with sufficient power not only to do what he would have done to the first Adam, but also to meet and overcome all the difficulties and obstacles which the sin of the first Adam had caused. The second Adam must therefore have, not merely a measure of the Spirit, but the Spirit *without* measure ; and such was the case (John 3 : 34).

As we consider Christ, the significant fact that meets our view is, that he was what he was, and is what he is, and will be what he will be, by reason of the Holy Spirit. He was *conceived* by the Holy Ghost (Matthew 1 : 20) in order to become flesh ; he was *anointed* by the Holy Ghost (Acts 10 : 38) in order to follow his earthly ministry ; he *cast out demons* by the Spirit of God (Matthew 12 : 28) in order to show his method of victory ; he, through the eternal Spirit, *offered himself* unto God (Hebrews 9 : 14) in order to make his atonement ; he was *raised from the dead* or quickened by the Spirit (I Peter 3 : 18) in order to be fully manifested as the Son of God ; his *intercession* is also by the Spirit, for "the Spirit himself maketh intercession for us" (Romans 8 : 26) ; and his *second coming and reign* is to be by the outpouring and baptism of the Spirit (Acts 2 : 16-21 ; 3 : 19-22). Jesus Christ is, therefore, not only constituted by the Spirit, but is also the medium through which the Spirit returns to a lost race from which he had departed. Hence, the

offices of Christ and of the Spirit are so interwoven in apostolic phraseology (Romans 1 : 4; Hebrews 9 : 14; I Peter 3 : 18; I John 3 : 24; 4 : 12; Ephesians 3 : 16, 17; I Corinthians 6 : 11 and 17; II Corinthians 3 : 17, 18).

6. THE ACTION OF THE HOLY SPIRIT IN REDEEMING THE WORLD (Joel 2 : 28, 29; John 16 : 8; 3 : 5, 6; Proverbs 1 : 23; II Thessalonians 2 : 13, 14; Romans 8 : 11; Isaiah 59 : 21).

This might be set forth in great detail, and by theological method, showing how he effects repentance, faith, regeneration, sanctification, resurrection, etc. But the Saviour's briefer and grander description as set forth in John 16 : 8-11, will suffice us. The meaning of these words, as I understand them, is, that the Holy Spirit will make the world understand, acknowledge, and feel what God has said upon sin and righteousness and judgment, that he will, so to speak, grasp with a strong hand the careless world, and bring it to its senses, making it see and feel things as they really are, and as God sees them. The world has been disobedient, the Spirit has been withdrawn, and the evil spirit has entered it instead, and with his blinding power is driving it on in a wild, reckless, ignorant career, all unconscious of its original destiny or possible restoration. But when the Spirit comes, he will

convict and convince it concerning sin, righteousness, and judgment; or, as we might say, concerning earth, heaven, and hell, that is, the sin of earth, the righteousness of heaven, the judgment of hell. This statement of Christ is, of course—like so much of his teaching—world-wide in its application, looking on to the consummation of the age. The Spirit has not yet done the whole work here described; much of the world is still unconvinced, either of sin, or of righteousness, or of judgment. But in so far as the Spirit comes, these are the things he accomplishes. Pentecost was but an intimation; the most powerful revivals have been but witnesses; the *work itself* is to be done when the Spirit shall be poured out on *all* flesh, and the whole earth shall be covered in a baptism of fire, wincing, writhing, and groaning in the infolding grasp of the mighty God. Then shall it realize the sin of not believing in Christ, the righteousness of the immortalized and translated saints, and the judgments that overtake the prince of this world and all his followers.

7. THE RELATION OF THE HOLY SPIRIT TO THE SECOND COMING (Acts 2 : 17-21 ; 3 : 19-22 ; Isaiah 42 : 1-4 ; II Thessalonians 2 : 8 ; Acts 8 : 39 ; I Thessalonians 4 : 17 ; Revelation 22 : 17).

This would properly need no separate treatment, being sufficiently covered under the two preceding

heads. But there has been so much perversion and error in regard to it, that it may be well to state a few principles and give a few references regarding it.

The one radical error which has prevailed upon this point is, that the work of the Spirit ceases and the work of salvation ends, at the second advent, whereas in truth it is only then that the full baptism comes, and the great harvest of salvation is reaped. (See this subject specially treated in "Prophetic Studies" of the International Prophetic Conference of 1886, pages 20-26, and incidentally noted in other papers in the same volume.)

If the work of salvation were to end with the second advent, it is hard to see on what ground we are to long for and hasten the coming of that "great and notable day." But the coming of that day ushers in the blessed time when the earth shall be filled with the glory of the Lord, "as the waters cover the sea."

8. THE RELATION OF THE HOLY SPIRIT TO THE
LOST (Luke 3 : 16, 17 ; Psalms 139 : 7, 8 ;
II Thessalonians 1 : 9 ; Isaiah 66 : 24 ; John
11).

This is a solemn and far-reaching subject, which should be approached with reverence and carefulness. It is not without its obscurities and difficulties, and yet we trust its awful outlines are plainly discernible. Various Scriptures, like

Luke 3 : 16, 17, and II Peter 3 : 6, 7, speak of fire as the element in which the ungodly perish. These same Scriptures allude to the baptism of fire, or the Holy Ghost, in which the earth is to be enveloped. Just as the earth, in the time of Noah, was visited by a baptism of water, so also, again, in the day of the Son of Man, it shall be visited with a baptism of fire. This fire is, of course, as we have before seen, not merely ordinary fire, but the fire of God, a sort of material expression of the Holy Ghost which shall test everything (I Corinthians 3 : 13-15 ; Isaiah 30 : 30 ; 66 : 15, 16 ; Psalms 50 : 3 ; Daniel 7 : 9, 10 ; Zechariah 13 : 9 ; Zephaniah 3 : 8 ; I Peter 1 : 7 ; II Thessalonians 1 : 8) consuming what is to be consumed and purifying what is to endure.

The subjects of this baptism will be both the saved and the unsaved ; only the one class endure it and are purged and blessed by it, yea more, *enjoy* it, because they are born of it. It is to them as their natural element, while the other class, the unsaved, are oppressed and overwhelmed by it, because they are *not* born of it, because it is not their natural element. See for illustration—not, however, as an example—the fate of the three Hebrews, contrasted with that of their enemies, in Nebuchadnezzar's furnace. It is the presence, or the face of God, or the manifestation of the glory of God, from which they would like to flee away, or go out from, as

did Cain, but they cannot, since at last it fills every place (Psalms 139 : 7-10). It creates an enveloping element (Acts 17 : 28), which they cannot escape, and for which they are not fitted. The saved enjoy it, since they are adapted to it, being born of it. The Holy Fire is in them, and they love to find it around them ; but the lost have it not within them, hence it is an awful oppression around them. (For examples of the fire within—Revelation 11 : 4, 5 ; Acts 2 : 4 ; Revelation 19 : 12 ; and for examples around—Colossians 1 : 12 ; Revelation 21 : 11-23 ; Acts 2 : 3.)

This is the fire that is not quenched. The only immunity and happiness which the wicked can have is that which they now have in this world, from which the Spirit has been so largely withdrawn. But wherever the baptism, or the completeness of the Spirit's manifestation is found, be it in earth, heaven, or hell, there the wicked must be miserable, and the righteous will be blessed (Acts 1 : 5 ; Luke 3 : 16, 17 ; Acts 11 : 16).

9. THE RELATION OF THE HOLY GHOST TO THE SAVED (I Corinthians 6 : 17 ; I Thessalonians 4 : 17 ; II Peter 1 : 3, 4 ; Hebrews 3 : 14 ; 12 : 10 ; I John 3 : 2).

This is a subject so far above our current experiences that it seems almost impossible to treat it with any degree of justice. But since God has

given to us the earnest of the Spirit (II Corinthians 1 : 22 ; Ephesians 1 : 14) and has promised the baptism also, it is proper to anticipate, in thought, somewhat, the riches "of the inheritance of the saints in light" (Colossians 1 : 12). So then let us enumerate some of the results of the baptism of fire for the saved :

(1.) EVIL REMOVED.—All evil, imperfection, and corruption, will be removed from them (I John 3 : 2 ; I Corinthians 15 : 50-54 ; II Corinthians 5 : 4 ; Revelation 20 : 1, 2 ; Romans 8 : 21). Whatever degree of sanctification of spirit may be attained in this age, there always is still the corruption of the flesh and the presence of Satan in the present evil age, to hinder and annoy the believer. It will be a blessed relief to have all that is in any wise evil or imperfect done away with.

(2.) POWERS PERFECTED.—The baptism of the Spirit will perfect our powers. Not only will it purge away that which is evil or imperfect, but it will be such a replenishing, and heightening, and perfecting of the new creation, as to establish it and make it equal to the highest responsibilities (I Corinthians 6 : 2, 3 ; Revelation 5 : 10 ; 22 : 5). In one word, when He shall appear as the Baptizer in fire, then shall we also be like him and appear with him in glory, having much of the same power which he wields.

(3.) CONGENIAL ATMOSPHERE.—The saved will find a congenial atmosphere in which to live. Not only will the evil be purged *from* them, and the good established *in* them, but the baptism of fire will furnish an appropriate atmosphere *around* them, in which they may live. Everyone who is spiritual feels the uncongenialness of the present evil world, and longs for a more congenial clime (Psalms 42 : 1, 2). But in that day, all such longings will be satisfied as we walk in the light and life of that baptism (Revelation 21 : 24 ; 22 : 5).

(4.) UNION WITH GOD.—There is yet a higher blessing connected with this baptism, and that is the being united with God himself. This baptism is not simply a readjustment of the works of God ; something that he does *for* us, but it is a real uniting of himself *to* us, a divine marriage. Repeatedly is this stated in Scripture (I Corinthians 6 : 17 ; John 17 : 21, 22 ; Revelation 19 : 7), and the realizing of it will be something far beyond what we have ever conceived.

(5.) COMMUNION WITH GOD.—This union is followed by communion. Man does not lose his individuality and become absorbed in God after the fashion of the heathen religions. He retains his own personality and *communes* with God. The life and the thought and the power of God

flow into him, and he, strange as it may seem, has something to give back in return, so that God delights in him. God loves man and man loves God. The affection is reciprocal (Isaiah 62 : 4, 5 ; Revelation 3 : 20 ; John 14 : 23).

Thus it is, that the baptism of fire, *first*, purges away evil ; *second*, perfects the nature ; *third*, creates congenial atmosphere ; *fourth*, joins with God ; *fifth*, gives rise to most intimate communion with him. Each of these is productive of profound joy, and all combined give inexpressible delight (Psalms 16 : 11).

10. THE PRESENT RELATION OF THE HOLY SPIRIT TO THE CHURCH (Galatians 5 : 25 ; Zechariah 4 : 6 ; Acts 1 : 8 ; Romans 8 : 9, 10 ; I Corinthians 2 : 9-15 ; Revelation 2 : 7, 11, 17, 29).

This may be considered from two points of view : first, properly and scripturally ; second, actually and practically.

(1.) PROPERLY AND SCRIPTURALLY.—The Holy Spirit is the very life of the church in *all* departments of her existence and work. The Holy Ghost is the ruling power of the world-to-come ; and the church is that company which is separated from the present world, and belongs to the world-to-come, and hence, is distinct from the world that now is.

(2.) ACTUALLY AND PRACTICALLY.—But practically, the church forgets her peculiar nature, mission, and destiny, and becomes apostate, so that Christ from the heavenly world needs to be continually admonishing her to repent and to return to her proper position (Revelation 2 : 4, 5, 14-16 ; 3 : 2, 3, 19) and in these admonitions the Spirit continually joins, with warning and encouraging voice (Revelation 2 : 7, 17, 29 ; 3 : 6, 13, 22). Therefore we should ever be heeding these heavenly voices and returning to the original and proper idea of the church. So then, on this relation notice, that the Spirit is :

(a.) *The Creator, Inspiration, and Life of the Church.*—Notice first, and generally, that the Spirit is the creator, inspiration, and life of the church (Acts 2 : 1-3 ; I Corinthians 12 : 13). Although the individuals composing the original church might have been acquainted and brought together and animated by the same hopes, yet it was not until they received the Spirit that they really became a church which filled the place that Christ intended his church should occupy.

(b.) *The Attractive Power.*—The Spirit is the attractive power of the church. She needs to draw the world's attention in order to witness to it, and nothing attracts more powerfully, and at the same time witnesses, than the presence and gifts of the Holy Spirit (Acts 2 : 6 ; 3 : 11 ; 5 : 12-16 ; 8 : 6). The marked and evident

power of the Spirit will bring people to hear the gospel without any added worldly attraction. And the excellence of the spiritual attraction is, that it is really an *attraction to the gospel* and not a *detraction from it*. Wordly and natural attractions in the house of God are really detractions from the gospel.

(c.) *The Financial Agent*.—The Spirit is the financial agent of the church. The church that properly does the work committed to her, namely, that of testifying throughout the earth in regard to the world-to-come, will make large financial drafts on the world that now is. But the Spirit puts the world-to-come in such living reality before the mind, and causes the world that now is to shrink into such comparative insignificance, that the wealth of *this* world is freely given up in view of the coming possessions (Acts 2 : 44, 45 ; 4 : 34, 35 ; Hebrews 10 : 34). Not only was wealth poured forth freely for the first necessities of the Jerusalem church, but as the gospel made its way into foreign lands it gathered funds from those foreign lands for the support of the home church. The flow of money in the early missionary operations of the church was in the opposite direction from what it is in modern times. The missionaries went forth, not supported by the home church, nor yet only finding their support on the foreign field, but gathering funds on the foreign field for the support of the home church.

(d.) *The Social Power.*—The Holy Spirit is the social power of the church, bringing people of different nationalities, and of various grades of social, financial, and intellectual standing, into one common brotherhood, as they minimize temporal inequalities in the present world, in view of their common hopes and inheritance in the world-to-come (Acts 2 : 44-46 ; 4 : 32 ; Philemon 16 ; I Timothy 6 : 1, 2 ; I Corinthians 7 : 20-22 and 31 ; Matthew 23 : 8-12). Class distinctions are swallowed up amid the overpowering might of a really Pentecostal baptism. But when the Spirit's unifying power is withdrawn, then these differences appear and create trouble. The real ultimate origin of the social and financial problems that are now agitating the world and the church should be sought out and understood by Christians.

(e) *The Inspiring or Educating Power of the Church.*—The Holy Ghost is also the inspiring or educating power of the church, causing those who are ignorant or unlearned to develop wonderful powers of intellect and of speech (Acts 2 : 7, 8 ; 4 : 8-13 ; I Corinthians 1 : 27 ; Matthew 11 : 25-27). It should never be forgotten that a great majority of the apostles and early preachers became efficient in their holy and arduous calling, not through native gifts and worldly education, but by the Holy Ghost resting upon them ; and the same has been largely true in every revival of

spiritual religion since that time. The greatest care needs to be exercised in our day when pride of intellect is so common, lest the church forget her only true source of spiritual power in her ministry and membership.

(f.) *The Missionary Board of the Church.*—The Holy Spirit is the missionary board of the church, selecting the pioneers and assigning them their fields of labor, and directing their journeys, sometimes sending them contrary to the dictates of human wisdom (Acts 13 : 2-4 ; 14 : 26, 27 ; 16 : 6-10). The direction of the Spirit was most markedly seen in the rise of modern missions about one hundred years ago, when the pioneers, like Cary and Martyn, and Judson and Mills, were spiritually forced into a work that seemed rash and impracticable to the majority of Christian professors at that time. The same is true at the present time in the careers of such men as Hudson Taylor, Bishop Taylor, H. Grattan Guinness, and others.

Thus in every particular, as we study the New Testament, we are impressed with the fact that the church has largely fallen away from the divine model originally given to her as to the place which the *Spirit* should fill in her counsels and labors. Surely a return to the divine directions is imperatively demanded. The first three chapters of Revelation, as an introduction to the main portion of the book, ought to engross the attention of the followers of Jesus to-day.

EXAMINATION QUESTIONS ON THE FIRST CLASS
OF TOPICS.

1. *What are the three principal features of man's lost condition, and the corresponding processes of restoration?*

2. *Draw the diagram of the four principal ages, giving the name, characteristic, and people of each, dividing the second and third into five-hundred-year periods, indicating the ascending witnesses of the first three.*

3. *Name the fifteen particulars we have considered in the career of Christ.*

4. *Give a brief account of the third and the tenth.*

5. *Name the three principal offices of Christ, and show when he enters upon each.*

6. *In what five ways does Christ teach us?*

7. *Name the three principal phases of the priesthood of Christ, and show when he enters upon each.*

8. *What do we mean by the kingship of Christ, and who will share it with him, and over whom will they rule?*

9. *Name the ten relations under which we have considered the Holy Spirit.*

10. *What are the six relations the Spirit bears to the church during the present age?*



CLASS II

The Preacher and His Work

TOPICS

- VI. The Preacher's Position as Called to Herald.
- VII. The Work of the Spirit in the Ministry.
- VIII. The Field as the World. Why Hitherto Neglected ?
- IX. Relative Claims of Missionary, Evangelistic, and Pastoral Work.
- X. Satanic Opposition to the Gospel Ministry.
- XI. The Place and Use of the Scriptures in the Ministry.

TOPIC VI

THE PREACHER AS CALLED TO HERALD

We have already learned that the world being lost under Satan, the plan of redemption under Christ was proposed by God before the world began, and that it has been carried out as to its preparatory stages according to pre-ordained times and seasons, by the Lord Jesus and the Holy Spirit ; but that it still awaits its sudden, grand, comprehensive development at the second coming of the Lord.

We have furthermore learned that it is the purpose of God to associate with Christ in his reign, those who have repented and believed in him during the preparatory stages ; and that therefore proclamation is made in advance of the coming king, in order that men may repent of their rebellion and join themselves to his standard and share in his reign. The gospel is the "good news," on the one hand that the king is coming, and on the other that rebels may be pardoned. The former phase of it is called "the gospel of the Kingdom" (Matthew 4 : 23) and the latter, "the gospel of the grace of God" (Acts 20 : 24). But these are not two gospels, one of which is to

be preached at one time, and the other at another time, but rather two phases of the one proclamation, both of which should be proclaimed at the same time; compare the twenty-fifth verse of Acts 20 with the twenty-fourth verse, and notice also how Jesus himself proclaims both phases in his earliest preaching, as recorded in Mark 1 : 15.

As a matter of fact, however, these two phases have been too much separated in preaching, to the detriment of both the truth and the hearers. Much that is called preaching the gospel is only superficial reasoning or exhortation about the temporary matters of earthly life. The true preacher of the gospel is, however, a herald of the eternal purposes of God, going before the coming of the king, proclaiming his coming, and offering pardon to those who are in rebellion against him. Such a herald must, therefore, first of all, receive his commission and proclamation from God himself (Jonah 3 : 2 ; Ezekiel 3 : 17). His ministry is not a business or enterprise which he voluntarily takes up, but a work to which he has been called (Galatians 1 : 1, 11, 12, 15, 16). He is therefore a servant as regards the Lord, to whom he must be strictly subservient.

But toward man he is an ambassador or representative of God, and must, therefore, maintain the dignity and authority of him by whom he is sent (Matthew 7 : 29) and proclaim with all fidelity the *whole* gospel in its age-long sweep and

its solemn culmination and weighty sanctions, both of rewards and punishments (Mark 14 : 62 ; Acts 17 : 23-31 ; Romans 2 : 7, 8, 9, 16 ; Acts 3 : 19-21).

He should never rest content with simply rescuing individuals from personal danger, but should show each individual, as far as possible, his place in God's great plan (Daniel 12 : 13 ; Esther 4 : 14). He should never content himself with insisting on immediate duty alone, but should always carry the mind forward to the consummation, no matter how distant it may be (Jude, verses 14, 15 ; Matthew 28 : 19, 20).

The salvation of the individual, however important and precious, is not the *first* consideration of the preacher, but rather God's honor and purposes, by acquiescing in which the sinner finds his salvation. God's purposes are ages-long and worlds-wide, touching not only the sinner of the human race, but also other beings in other states of existence. There is, therefore, no higher employment possible, no greater dignity attainable, than to be a herald of God's purposes, showing men the way of eternal salvation by falling in with these purposes, or in other words, of being reconciled to God (II Corinthians 5 : 20). As an illustration of the preacher's position, take Paul. He was called, *not* like the eleven, by Christ in the flesh, but by Christ in glory, and hence always had pre-eminently before him the

high or upward calling, and the *future* development of the plan of salvation, so that he thought but little of present reputation or comfort, if by any means he might please Him who had called him. (See Galatians, first and second chapters ; II Corinthians, chapters 4, 11, and 12 ; Philip-
pians, chapter 3.)

One practical fact that the herald needs ever to keep in mind is, that his message may be disbelieved, disregarded, and even despised. His announcement is so great and the blessedness of believers in Christ is so complete, that many will not believe, but this is no ground for discouragement and should never turn aside the true preacher from his work. *Time* will show that his message is true. Consider carefully Acts 17 : 32 ; 19 : 8, 9 ; 22 : 22 ; 26 : 24 ; 28 : 23-29, all of which are instances of the rejection of the message, even when preached by so able and faithful a preacher as Paul ; but see how he, nevertheless, rejoiced in his work (I Timothy 1 : 11, 12 ; II Timothy 1 : 11, 12 ; 4 : 7, 8, 16, 17, 18). In one word, keep "that day" clearly before the mind, and it will enable you to proclaim the right message and to bear hardships with the right spirit, and to be found in the right place at "that day" (Philip-
pians 3 : 8, 9).

TOPIC VII

THE WORK OF THE SPIRIT IN THE MINISTRY

INTRODUCTION.

1. HE CALLS MEN INTO IT.
 2. THE SPIRIT QUALIFIES THE PREACHER.
 3. THE HOLY SPIRIT GIVES THE PREACHER HIS MESSAGE.
 4. THE SPIRIT GIVES THE PREACHER HIS FIELD.
 5. THE HOLY SPIRIT ACCOMPANIES THE MESSAGE WITH POWER.
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INTRODUCTION.

This subject has already been anticipated somewhat, as we have considered the career of Christ and the work of the Holy Spirit and the preacher as herald. We shall not therefore need to tarry long upon it, yet the subject is of such vital importance that it is well to make a separate Topic of it.

Whenever Christianity gains a considerable footing in any country, there always arises the tendency to make the ministry a profession, such as law or medicine, into which one *enters* as a

means of livelihood and which one *conducts* with a view to the present well-being of society. The temptation is that the preacher will cease to be a herald of the coming age and become a devotee of the present age, and that his inspiration and guidance will become natural rather than supernatural. But if the work of the Spirit in the ministry, as set forth in the Scriptures be constantly kept in mind, the temptation will at least be understood as a temptation. One advantage of the missionary's work is, that he is not so much exposed to this temptation. What then is the work of the Spirit in the ministry?

I. HE CALLS MEN INTO IT.

He so impresses them with the realities of eternity and the great purposes of God in the ages, that they cannot rest content in the ordinary occupations of life (Luke 2 : 49 ; John 9 : 4 ; I Kings 19 : 20, 21). Perhaps the best uninspired expression of this feeling is the little poem entitled, "The Missionary Call," by Nathan Brown, who was for many years a missionary in Japan. It ought to be committed to memory by every candidate for the mission field.

"My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground."

[For the poem in full, see Appendix IV.]

2. THE SPIRIT QUALIFIES THE PREACHER FOR HIS WORK.

The Spirit qualifies the preacher for his work by giving him such a vivid apprehension of the gospel message as can be gotten no other way, making him not only to understand the truth theoretically, but also to feel its power practically, and *so* to speak it with boldness (Luke 4 : 18, 19). For an uninspired example of this, study the life of George Whitefield, who, more than any other we know of in modern times, seemed to be thoroughly on fire with the Holy Spirit and in sympathy with the unseen world.

3. THE HOLY SPIRIT GIVES THE PREACHER HIS MESSAGE.

To be sure this is contained in the written word, but it is only when brought home to the heart, by the Spirit, that we realize its full import. The message of the preacher may be considered in two aspects : *first*, that of the general truths of revelation ; and *second*, that of the particular part which it may be the preacher's duty to emphasize on any given field or occasion ; to show this is the work of the Spirit. (See as to the first, John 14 : 26 ; 16 : 13 ; as to the second, Mark 13 : 11 ; Acts 8 : 29, 31. See also I John 2 : 20, 27.)

This is a truth that needs to be firmly held in this day of many books and aids to preachers.

They are to a certain extent useful, but must not be relied on for one's own work. You cannot preach with other men's thoughts any more than David could fight in Saul's armor. Study the whole Bible and let the Spirit give you your special messages. So honored a worker as George Muller makes no special preparations for particular sermons, but studies the whole Bible constantly, and lives in the Spirit.

4. THE SPIRIT GIVES THE PREACHER HIS FIELD.

The field is the world, but God knows what particular part he would have you work in. For instances of special guidance, see Acts 8 : 4, 5, 26, 29, 39, also the tenth chapter, in which we see the field as well as the preacher, prepared ; also the sixteenth chapter, in which we have guidance by hindrances, teaching us that we should never be disappointed, but always praise the Lord for his care over his heralds. Whenever the Spirit puts special fields upon your heart, give heed to it, even if the way to them *seems* to be blocked. The origin of modern missions is very instructive upon this point, as the careers of Cary and Martyn and Judson and others abundantly testify. The very hairs of your head are all numbered ; every little circumstance and event is overruled.

5. THE HOLY SPIRIT ACCOMPANIES THE MESSAGE
WITH POWER.

The Holy Spirit accompanies the message with power, not only when he seems to do so, but *always*, either with converting and upbuilding, or with condemning and destroying power. (See Isaiah 55 : 11, with context, also II Corinthians 2 : 14-17 ; Matthew 24 : 14.) The preaching of the herald divides the hearers (Matthew 3 : 12) and we should rejoice that notwithstanding the blinding power of the god of this world (II Corinthians 4 : 3, 4) the Holy Spirit is so often sent down with enlightening and saving power (I Peter 1 : 12 ; Acts 2 : 4 ; 10 : 44) bringing men "from darkness to light, and from the power of Satan unto God." We cannot expect the Spirit to follow human reasoning, but he certainly will honor his own inspirations.

TOPIC VIII

THE FIELD AS THE WORLD. WHY HITHERTO NEGLECTED?

As we have already learned, both the Jewish and Christian dispensations are elective instead of universal, but the method of the Christian election is decidedly different from that of the Jewish. The Jewish was national and local ; as Christ said at his first advent, "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15 : 24), and as he charged the twelve, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matthew 10 : 5). But after the refusal of the Jews to accept Christ as king, when the Christian election was inaugurated, it was made world-wide in the most emphatic manner. This Christian election was to be taken out of every nation under heaven, and therefore could not be completed until the gospel should be preached to the utmost bounds of the earth. Notice how very emphatic this is made in Acts 1 : 8, last clause, which is literally "unto the last of the earth." Notice also how this election is described in Revelation 5 : 9, "Out of every kindred and tongue and people and nation," and

in 7 : 9, "Of all nations and kindreds, and people and tongues." Therefore the field is the world, and the heralds are to go everywhere into all the world with the glad announcement in order to gather the Christian election out of every tribe of the earth.

At the time the Great Commission was given, the Roman Empire comprised what was considered, in the common estimation, the whole earth. The Romans had conquered all of the earth that they considered worth conquering, and they were wont to use very comprehensive terms to express the thought that they were the possessors of the whole earth. But there were nevertheless many, almost numberless, outside barbarians, as they called them, against whom they were even obliged in some places to build walls of defence—peoples who, though so despised and neglected, nevertheless eventually made incursions into the empire and finally overthrew it. Therefore in point of fact the Roman Empire did not embrace the whole earth, but rather, as we now know, only a very small portion of it. But the world-wide commission of Christ to his church was to be bounded no more by Roman comprehensiveness than by Jewish exclusiveness, for Roman comprehensiveness had likewise its own exclusiveness. The gospel was to be preached to the uttermost parts of the earth, and not simply to the dominant nations.

The spread of the gospel in its early days is one of the marvels of history, calling forth the notice of friend and foe alike. Perhaps the most interesting portrayal of it may be found in the famous fifteenth chapter of Gibbon's "Decline and Fall of the Roman Empire," which may be read with great profit provided only you remember that it is an unbeliever who writes it. In this chapter the question comes up as to whether the gospel was then preached to the whole world literally, or to the whole Roman world only. Justin Martyr most unequivocally asserts the former, but we think we must agree in this case with Gibbon, who calls Justin's statement "the rash sally of a devout but careless writer, the measure of whose belief was regulated by that of his wishes." (See Harper's edition of Gibbon, Vol. I, page 582.) The truth of the matter seems to be that the early Christians attempted to preach the gospel everywhere, but that they failed to do so for three reasons :

1. Because the whole world was not then known or accessible.

2. Because of the fierce and continued persecution, causing the death of many of the most devoted heralds.

3. But third and principally, because they were at length beguiled by worldly favor into settling down in worldly ease, building up a great Roman church, corresponding to the Roman Empire, and

then as worldly exigencies demanded, a Greek church, or an Armenian church, or a Catholic church, or a sectarian church; that is, a church identified with, or resting in, something earthly, rather than keeping continually in view the heavenly calling of the church and the heralding of the Kingdom of heaven, which was to follow the church. In one word, they fell into the mistake of supposing that the church was the Kingdom, and hence that there was no further need of heralding the coming of the Kingdom. If the church was the Kingdom, then the Kingdom had already come, and the heralding of its coming was altogether out of place. Therefore, instead of pressing on to herald the gospel in all the world, Christians settled down to enjoy the gospel in a very small part of the world, and propagandism and conquest took the place of heralding the "good news" of the coming Kingdom. In short, through flatteries the church became earthy instead of heavenly, hence the true missionary spirit died out for centuries. The Scriptures were misinterpreted and the centuries of apostasy followed. The field was no longer the world, but only such portion of it as the nominal church was able to control.

This third cause, that of being beguiled by worldly favor, was the fatal one. The first two, that of the earth not being known or accessible, and that of the fierce persecution that raged,

would soon have been overcome, but the third, that of being beguiled by worldly favor, put a most effectual stop to the preaching of the gospel everywhere.

This is what needs to be fully considered in order to understand the connection between the right idea of the gospel, and a renewed interest in missions. A proper apprehension of the coming of the Lord to usher in the Kingdom, will logically always give rise to greater zeal in preaching the gospel of the Kingdom; hence it is that what is commonly known as pre-millennialism goes hand in hand with the greatest missionary zeal and activity; and as the Kingdom is to extend everywhere under the whole heaven (Daniel 7 : 27), the heralding of it will be pushed everywhere under the whole heaven. It is a matter for profound gratitude that in our days a better understanding of the word of God is giving a clearer conception of the church as an heavenly election, and of the coming of the Lord to take her unto himself and thus to inaugurate the Kingdom of heaven; and that consequently there is an intelligent and zealous endeavor to make the field the *whole* world according to the word of God.

[Read the poem, "Church and World," by Matilda C. Edwards.]

TOPIC IX

RELATIVE CLAIMS OF MISSIONARY,
EVANGELISTIC, AND PAS-
TORAL WORKWHAT ARE MISSIONARIES, EVANGELISTS, AND
PASTORS?

WHICH ARE MOST NEEDED?

These three distinctions are, in name at least, modern and practical rather than Biblical and theoretical; and yet they do not vary much from the description of the ministry given in Ephesians 4: 11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Pioneer missionaries have frequently been called "apostles," because they were so evidently *sent* by the Master. But our present object is not to discuss the different orders in the ministry, but to inquire in which department of work there now seems to be the greatest call for laborers.

By *missionaries* we mean those who enter new territory, and proclaim the gospel to those who have not heard it.

By *evangelists* we mean itinerant preachers who travel in lands where the gospel is known, with a view to arouse fresh interest or to emphasize some particular truth.

By *pastors* we mean stationed preachers who oversee, instruct, and build up the churches over which they are set. Each of these three departments of work is so important and imperative that it is difficult to give any one of them a secondary place. If the church is, on the one hand, to be called out of every nation under heaven, and on the other hand, to be brought to the stature of the fullness of Christ (Ephesians 4 : 13) and presented as a chaste virgin to Christ (II Corinthians 11 : 2), a glorious church, not having spot or wrinkle or any such thing (Ephesians 5 : 27), no part of the ministry can be set in the background.

But when we remember that during the centuries of the apostasy the true idea of the gospel was lost and the work of the ministry greatly perverted, and that even one hundred years ago missionaries and evangelists were comparatively unknown, we may be permitted to ask whether we have yet reached the point where the different spheres of the ministry are in proper equilibrium. Moreover, we must face the unwelcomed fact that according to the New Testament standards the average church of the present day is more of a worldly institution than a heavenly election, and consequently the true pastor of to-day finds it

very difficult to do his proper work. This is one reason for short pastorates and for the increasing number of evangelists.

This nineteenth century has witnessed three marked changes in the ministry :

1. An order of missionaries,
2. An order of evangelists, and
3. A great brevity in the pastoral office.

All of these changes show that the ministry generally is coming on to more Biblical grounds, because the true idea of the church as a heavenly election is coming more clearly into view. The use of missionaries shows that it is seen that the church must be from all lands. The rise of evangelists shows that the more spiritual character of the church is discerned. And the brevity of the pastorate shows, for one thing, that the average worldly church is restive under faithful pastoral tuition.

As the case now stands, when viewed from the side of the divine purpose, the *first call* seems to be for missionaries to proclaim the "glad tidings" in the dark places of the earth ; the *second* is for those who, either as evangelists or pastors, can perfect the bride of Christ. Happy is he who can do this as a pastor, but if he cannot do it as a pastor, let him do it as an evangelist.

On the human side of demand and supply, according to financial standards, of course the greatest call is for pastors, that is, for servants of

the average congregation ; but those who view the matter from the side of the divine purpose will see that missions and holiness, the calling out and the perfecting of the body of Christ, have the first claim upon us. Those who hear the call and obey it, will receive their chief reward when the Lord comes to take unto himself his spotless bride, gathered out of every nation under heaven. One exceedingly important lesson needs to be learned by every Christian worker, and that is, not to look for full reward in the present age, but rather in the age-to-come (Luke 14 : 14 ; I Corinthians 3 : 13-15 ; Revelation 11 : 18 ; 22 : 12).

TOPIC X

SATANIC OPPOSITION TO THE GOSPEL MINISTRY

INTRODUCTION.

CHIEF METHODS ARE FIVE :

1. INSINUATING DOUBTS AS TO GOD'S WORD.
 2. OPEN OPPOSITION, PERSECUTION, REPROACH, HARD-SHIP, ETC.
 3. PERVERTING THE GOSPEL, MISINTERPRETING, ETC.
 4. PERSONAL OPPRESSION, DARKNESS, ETC.
 5. A SELF-INDULGENT LIFE, EASE, ETC.
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INTRODUCTION.

Satan is an ancient and mighty enemy of God, and consequently of man, who is made in the image of God. He has had vast power through his angels and demons in heaven and in earth, but through Christ and the church he is to be overcome and cast out. Therefore he has especial hostility against the preaching of the gospel, by which the church is to be gathered and perfected. For this reason every preacher of the gospel may *expect* the hostility of Satan, and the more clearly he perceives the true nature and scope of the

gospel, and the more faithfully he executes his ministry, the more surely he may expect the attacks of Satan. But as *deceit* is the chief weapon of Satan, his attacks may not be understood as readily as might be expected. Therefore it becomes of the first importance that the preacher of the gospel be alert in this regard. Let us then notice some of his chief methods of opposition :

1. INSINUATING DOUBTS AS TO GOD'S WORD.

He insinuates doubts as to the truth of the more important and vital facts of revelation, for example, as to the surety of the punishment for sin (See Genesis 3 : 1-4). This is the thought that has taken the nerve out of many a preacher, and perhaps is doing more than any other thing at the present time to make the ministry listless and ineffective.

Again, on the other hand, he insinuates doubts as to the realities and privileges of divine sonship (Matthew 4 : 3-6). The little word *if* is a mighty one in the devil's armor. When it finds entrance into the preacher's mind as he contemplates the facts and the privileges of sonship, the force and power of his preaching is largely gone. If you have doubts as to the truth of what you are preaching, regarding sin on the one hand and salvation on the other, Satan has a very effective hold on you. If you do not believe you cannot

speak as you ought (Psalms 116 : 10 ; II Corinthians 4 : 13). Yet this attitude of doubt is regarded by some as a mark of superiority.

2. OPEN OPPOSITION, PERSECUTION, REPROACH,
HARDSHIP, ETC.

If the first method of attack is not effective, the next one may be *open* opposition, in the way of persecution, reproach, or hardship. The apostles experienced much of this. Martyrs have, in many cases, sealed their testimony with their blood.

In our own day of religious liberty, reproach and the power of public opinion and a generally hard lot in life, may be the ways in which the opposition expresses itself (II Timothy 3 : 12). But, although this method of opposition is effectual with certain sensitive spirits, yet it has the advantage of revealing its true nature and thus exposing its source, and hence is not really as dangerous as those methods which are more covert.

3. PERVERTING THE GOSPEL, MISINTERPRE-
TATION, ETC.

A third method is that of perverting the gospel by obscuring or misinterpreting some of its most vital and precious hopes, as, for example, that which we saw in the preceding Topic, the confounding of the church and the Kingdom, the obscuring of the heavenly calling of the church, and of the coming of the Lord. This brings the church into

unholy alliances with the State, and with various other worldly organizations, whereby the reign of Satan is prolonged and the purposes of God are hindered. It is marvelous to see how Satan, transformed into an angel of light, has presided in many a pulpit (II Corinthians 4 : 4 ; 11 : 14, 15). This perhaps has been the most successful of all of his methods. The counterfeits of the gospel need to be scrutinized very closely in our day (Galatians 1 : 6-9), since all things valuable and true will have their worthless and false imitations, which look and seem very much like the truth.

4. PERSONAL OPPRESSION, DARKNESS, ETC.

Another method which Satan sometimes uses with those who have been proof against his other methods, is that of direct personal oppression. A dark, yea, even black shadow will sometimes settle down upon one, accompanied perhaps with some physical disability, or weakness, or paralysis. "An horror of great darkness" (Genesis 15 : 12), an exceeding sadness (Matthew 26 : 37, 38), a pressure out of measure above strength (II Corinthians 1 : 8), will sometimes so overpower the faithful preacher as to greatly disconcert him, unless he recognizes the source of it as from the evil one. There is the more danger in this, because we are generally taught that this experience comes from disobedience, but it does not

always so come. Sometimes it comes direct from the devil upon the most obedient (Luke 22 : 53). The promise in John 12 : 46, is not that the believing shall never come into darkness, but rather that they shall not *abide* in it, that is, remain in darkness. How we should act when we are obedient and yet come into darkness, is very clearly told us in Isaiah 50 : 10, 11.

5. SELF-INDULGENT LIFE, EASE, ETC.

Another method of opposition, in great contrast with that just mentioned, is that of beguiling the preacher into an easy, self-indulgent life. See how Paul warns against this (II Timothy 2 : 3, 4 ; Titus 2 : 11-13 ; Philippians 3 : 18-20 ; II Corinthians 11 : 23-28). We should receive and enjoy with thankfulness the comforts of life (I Timothy 4 : 4, 5), but we should be exceedingly careful lest these comforts become our *life* instead of the comforts of the Holy Ghost, who is our real Comforter. The blessed mean between asceticism and self-indulgence should be held fast by all preachers who would not have Satan gain an advantage over them. The subtle oppositions are just as Satanic as the fierce assaults that we call diabolic, since deceit is just as effective as mere power.

Finally, the chief practical point to be observed in *all* these oppositions of Satan is, to be aware of their source and meaning. He has no overmaster-

ing power. All his oppositions can be quickly and joyfully overcome, provided they are properly recognized and resisted. He *will* be bruised under our feet (Romans 16 : 20), and he *will not* get an advantage of us if we are not ignorant of his devices (II Corinthians 2 : 11). If preachers will give to him just that attention which the Scriptures give to him, they will be prepared for his wiles. Unfortunately however a good deal of modern thought has too much ignored him. Several books have appeared, of late years, tending to rescue this too much neglected subject from the oblivion into which it has fallen. For example: "The Satan of Scripture," by Ormiston—the best—"Satan's Devices," by Parsons; "Lectures on Satan," by McRea; "Satanology," by William A. Matson, D. D. Some other works more historical and profound can be read with great profit upon this subject, such as Hyslop's "Two Babylons" and Pember's "Earth's Earliest Ages." Eschew however as the quintessence of devilishness anything that ignores the existence of a personal devil, for example, "Christian Science," so called. Remember that Christ was manifested to destroy the works of the devil (I John 3 : 8).

TOPIC XI

THE PLACE AND USE OF THE SCRIPTURES IN THE MINISTRY

INTRODUCTION. THE SPIRIT'S MINISTRATION IS:

- (1.) BY SCRIPTURE.
- (2.) BY IMPRESSION.

1. WHAT IS THE SCRIPTURE AS TO FORM?

FOR THREE REASONS WE HAVE THE SCRIPTURES IN WRITING:

- (1.) BECAUSE GOD IS ABSENT.
- (2.) THAT MEN MAY NOT FORGET.
- (3.) THAT THEY MAY HAVE GOD'S THOUGHTS CORRECTLY.

2. WHAT IS THE SCRIPTURE AS TO SUBSTANCE?

3. WHAT IS ITS PLACE?

4. WHAT IS ITS USE?

WE SEE IN CHRIST MOST CLEARLY ITS USE:

- (1.) IN OVERCOMING TEMPTATION.
- (2.) IN FURNISHING THE BASIS OF HIS PREACHING.
- (3.) IN UNDERSTANDING GENERAL UNBELIEF, AND SPECIAL ELECTIVE MERCY.
- (4.) IN MEETING EMERGENCIES, AND JUSTIFYING CONDUCT THEREIN.
- (5.) IN UNDERSTANDING PROVIDENTIAL CHARACTERS AND CURRENT EVENTS.
- (6.) IN DISCERNING FUTURE DUTY.

INTRODUCTION.

The Holy Spirit is of course the main agent in the ministry, but the Spirit's ministration to the preacher is of two sorts :

1. The permanent and general in the Scriptures, and
2. The immediate and particular by direct impression.

The word is called the sword of the Spirit ; this is the chief offensive weapon in the Christian armor, described in Ephesians 6 : 11-18, as effective for overcoming the opposition of Satan and his allies. Christ in his temptations vanquished Satan with the Scriptures and with the Scriptures alone. The place and the use of the Scriptures in the ministry become therefore, proper subjects of our thought at this point. Let us inquire, then :

1. What is the Scripture as to form ?
2. What is the Scripture as to substance ?
3. What is its PLACE in the ministry ?
4. What is its USE in the ministry ?

I. WHAT IS THE SCRIPTURE AS TO FORM ?

It is *the* writing. But why has God communicated his thought in writing ? Probably for the reasons that we do the same. These reasons are principally three :

(1) BECAUSE GOD IS ABSENT.—First, because we are absent from those with whom we wish to

speak. When we are face to face we may speak orally, but when we are separated we write. So God in the garden and in the earlier days of the world did not resort to writing. There was, so far as we know, no Holy Scripture in the world for the first twenty-five hundred years of man's history. Not till Moses did the Holy Scriptures, as we know them, begin to be. At this time God was absent from the greater part of the human race. He then chose the Israelites as his scribes, and for the next fifteen or sixteen hundred years, they wrote God's writing or Scripture.

(2) THAT MEN MAY NOT FORGET.—We write when we fear our words will be forgotten. We may speak and our words may be distinctly heard, but then they may be afterward forgotten. If, however, they are written, the writing never forgets but remains to refresh a failing memory. So God had his words written, yea, some of the most important of them he wrote himself with his own finger (Exodus 31 : 18 ; 32 : 16 ; Deuteronomy 9 : 10) in order that his words might not be forgotten ; and often does he say "*Remember*," in regard to his words (Deuteronomy 8 : 11, 18 ; Joshua 1 : 13 ; Malachi 4 : 4 ; Jude 17).

(3) THAT THEY MAY HAVE GOD'S THOUGHTS CORRECTLY.—We write when we wish to secure correctness of expression. When we wish those

to whom we are speaking on important and difficult subjects to get our thought exactly, and not to color it by their own thoughts, we say to them, "Write it down." When they write it under our direction we know that they have our thoughts correctly. So God has caused the Scriptures to be written, for we read in II Peter 1 : 21, "Prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost ;" and also in II Timothy 3 : 16, "All Scripture is given by inspiration of God." Christ's method of quoting the Scripture in his temptation shows that what was written was the correct expression of the will of God. For these three reasons, then, we have the Scripture in written form : (1) because God is absent, (2) that men may not forget, (3) that they may have God's thought correctly.

2. WHAT IS THE SCRIPTURE AS TO SUBSTANCE?

It is history, precept, and prophecy. Of the sixty-six books that make up the Bible, twenty-two are historical, twenty-six preceptive or devotional, and eighteen prophetic.

OLD TESTAMENT . . .	Hist., 17.	Dev., 5.	Proph., 17.
NEW TESTAMENT . . .	" 5.	" 21.	" 1.
BOTH	" 22.	" 26.	" 18.

If we add the historical and prophetic, we have forty books, or by far the greater part of the

Scriptures, setting forth the general purposes and works of God regarding the whole course of man on the earth until such time as God shall be present on earth again.

Thus the Scripture is a general reservoir of comprehensive truth. While it contains abundant present, practical precepts for the individual, it is pre-eminently the word of God to mankind in general, while he is absent from them. It is the letter of direction and intentions that he has sent to the world, to let it know that he has created it for himself, and that, though for a time absent, he is coming back to it again. This letter reveals, moreover, what he requires during his absence, and what he will do on his return. It is therefore pre-eminently the portion of the heralds that go before the coming of the Lord.

3. WHAT IS ITS PLACE?

We are now prepared to understand the place of the Scripture in the ministry. It occupies the *first* place, standing before individual impressions or the seeming calls of the world's present needs. It is well to listen to the voice within, and to lift up the eyes and look on the fields, but the Scriptures must first be apprehended in order to rightly understand the meaning of the voice, or the view of the fields. The mistake that many earnest souls are making is that of attempting to succor the world's need according to their own *impression*

of its needs, rather than according to God's far-seeing plans. The Scriptures are the foundation on which every successful worker must build, if he would rear anything enduring. Even some who suppose they are following the Saviour very closely, are fools because they have not comprehended the Scriptures (Luke 24 : 25-27). Therefore, be sure that the second coming of Christ does not find you as ignorant of his plan and work as were his own disciples at his first coming. Be sure to get a comprehensive view of the whole Scriptures, prophetic and historical as well as devotional and practical, so that you preach not your own, or man's, but *Christ's* gospel as revealed in all the Scriptures.

4. WHAT IS ITS USE ?

Having thus learned the general place of the Scripture in the ministry, it is comparatively easy to understand its particular *uses*. When its truth has been well lodged in the mind, the Holy Spirit, who furnishes the preacher for his work, will take whatever portion of it may be required for any particular need, and bring it to remembrance (John 14 : 26 ; 16 : 13). This is blessedly illustrated in the case of Jesus himself. He had learned the Scriptures during his private life. The Spirit came upon him at the commencement of his ministry, and during it we see in him, most clearly, the use of the Scriptures in the ministry. For example :

1. In overcoming temptation (Luke 4: 4, 8, 12).
2. In furnishing the basis or text for his preaching (Luke 4: 16-20).
3. In understanding general unbelief and special elective mercy (Luke 4: 25, 26).
4. In meeting emergencies and justifying conduct therein (Luke 6: 3, 4).
5. In understanding providential characters (Luke 7: 27) and current events (Luke 24: 46).
6. In discerning future duty (Luke 24: 47).

Thus we might multiply instances almost indefinitely, in the history of Christ and the apostles, where the Scriptures were of most practical use in the ministry. (As to the apostles, see Acts 2: 16-21, 25-28, 34, 35; 4: 25; the seventh chapter as a whole; 8: 35; 13: 17-23, 33-35; 15: 15-18; 17: 24-31; 28: 25-28.)

By the Scriptures thus generally learned, and particularly applied by the Spirit, the man of God is thoroughly furnished (II Timothy 3: 17) for his work. Any furnishing outside of this, in the way of secular knowledge or philosophy, is *apt* to become a distracting diversion instead of a help (Colossians 2: 8). And we should rejoice that the Scripture is broad and far-reaching enough in its scope, to fully occupy the energies of the most vigorous mind. Those preachers who are much occupied with secular literature will generally be found to have neglected large portions of the Scriptures. On the whole subject study Psalm 119.

EXAMINATION QUESTIONS ON THE SECOND CLASS
OF TOPICS.

1. *What is a herald, and what is to be heralded?*
2. *What temptation arises when Christianity gains a considerable footing in any country?*
3. *What five works does the Spirit perform for the ministry? Give a modern expression or example of the first four.*
4. *What is the difference in the methods of the Jewish and the Christian elections?*
5. *Why has not the gospel already been preached to the whole world?*
6. *Why is pre-millennialism productive of the greatest zeal and missionary activity?*
7. *For which of the three departments of the ministry is there now the greatest call?*
8. *Why is Satan opposed to the gospel ministry, and in what five ways does he oppose it?*
9. *What is the Scripture as to form and substance?*
10. *Why does the Scripture hold the first place, that is, before individual impressions or seeming needs?*

CLASS III

The Preacher's Message and the Results of
Preaching the Gospel

TOPICS

- XII. Repentance and Faith the Primary Message.
- XIII. Treatment of Incurable Unbelievers.
- XIV. The Local Church ; Its Constitution, Ordinances, etc.
- XV. Gifts and Graces of Believers. "Signs Following."
- XVI. The Church as a Whole—The Chosen of Christ.
- XVII. The Unity of Believers Practically Applied.
- XVIII. Relation of the Church to Civil Government.
- XIX. Relation of the Church to Moral Reforms.
- XX. Duty of the Church Toward Israel.
- XXI. The Utilization of All Gifts in the Church.

TOPIC XII

REPENTANCE AND FAITH THE PRIMARY MESSAGE

INTRODUCTION.

1. REPENTANCE, IN ITS TWO PHASES.

(1.) THE MENTAL PHASE OF THE REVOLUTION OF REPENTANCE.

(2.) THE SPIRITUAL PHASE OF THE REVOLUTION OF REPENTANCE.

2. FAITH, IN ITS TWO PHASES.

(1.) THE ASSENT OF THE MIND.

(2.) THE CONSENT OF THE HEART.

INTRODUCTION.

Thus far we have considered two classes of Topics: first, those concerning the general truths of revelation; second, those pertaining to the ministry. We now come to a third class, treating of the message and its practical results. For the first among these Topics, we notice the primary message which the gospel herald announces, namely, repentance and faith.

That this *is* the primary message, may be seen from Matthew 3 : 2 ; 4 : 17 ; Mark 1 : 15 ; 6 : 12 ; Luke 5 : 32 ; 24 : 47 ; Acts 2 : 38 ; 3 : 19 ; 8 : 22 ; 17 : 30 ; 20 : 21, and many other similar texts. That this is a primary or foundation message may

be seen from Hebrews 6 : 1 ; but also that, owing to the constant tendency of even the church to fall into sin, it never becomes obsolete (Revelation 2 : 5, 16 ; 3 : 3, 19).

I. REPENTANCE IN ITS TWO PHASES.

(I.) THE MENTAL PHASE OF THE REVOLUTION OF REPENTANCE.—Repentance may be defined as a mental and spiritual revolution, a turning about in one's way of thinking of things. We are born into, and grow up in, a natural, earthly, temporal, legal, unholy state of things, hence we think and feel and act in accordance with our nature and surroundings. The ideas of the supernatural, the heavenly, the eternal, the gracious, and the holy, are foreign to us ; very foreign indeed to adults who have grown up without the knowledge of God and his ways, and also to peoples and ages who have lived long without any marked appearance of God's supernatural grace. The child and the race in its infancy, receive the idea of the supernatural with comparative ease, but an adult and the race in its development, become fixed in natural, legal, and unholy methods. So, then, when Christ comes with his gracious scheme of supernatural things, promising regeneration of heart, resurrection or transfiguration of body, renewal of world, in short, comes with all the wonders of the supernatural, eternal Kingdom of God, the natural mind cannot take them in (I Corinthians 2 : 14).

The first word, then, of the preacher, must ever be, *Repent*, revolutionize your way of thinking and be prepared to take in something different. Hence especially, whenever God is about to show any marked development of his superior ways, his first exhortation must be, "Repent." Hence the meaning of the very first utterances of John the Baptist, and of Jesus himself, "Repent, *for* the kingdom of heaven is at hand." Without this change of mind, this radical revolution in thinking, the hearers of the gospel will either contemptuously reject and jocosely sneer, as did the Athenians when Paul mentioned the resurrection (Acts 17 : 32), or stupidly inquire, "*How* can these things be?" as did Nicodemus when Jesus spoke of the new birth (John 3 : 9).

One chief obstacle to the reception of the gospel is the natural bent of the human mind that cannot comprehend the gracious and the supernatural. The world of to-day, in its earnest study of nature, and its almost edification of natural law, is making repentance all the more difficult. Therefore, the greater need of insisting on repentance in our present preaching. Moreover, the prophecies incline us to think that new developments in the manifestation of the Kingdom are at hand, hence, we must insist on that change in the minds of men that shall enable them to believe and receive the things of the Kingdom of God.

(2.) THE SPIRITUAL PHASE OF THE REVOLUTION OF REPENTANCE.—Thus far we have considered chiefly the mental phase of the revolution of repentance, but there is also the spiritual phase. The natural drift of humanity is not only erroneous, but also wicked and guilty, opposed to the will of God. Therefore, whosoever really awakes to the fact, can but feel sorrow and alarm that he has indulged therein. This sorrow *may* be simply the sorrow of the world, or a dread of the consequences of sin ; or it may be a godly sorrow, working repentance unto salvation. Both these sorts of sorrow are set forth in II Corinthians 7 : 10. Judas and Peter are examples of these two sorts of repentance, as they saw the error they had fallen into when Christ was on trial.

The repentance which we wish to effect by our preaching must include both the mental and the spiritual phases of the revolution, and the godly sorrow of the spiritual phase. Men must readjust their minds and also their spirits. They must be revolutionized in their thoughts, and they must also be revolutionized in their spirits, having a godly sorrow for sin. This *saving* repentance can only be effected by the Holy Spirit accompanying the word, for the spirit illuminates the mind, quickens the conscience, softens the heart, and changes the life.

Sometimes the mental phase will be more prominent, and sometimes the spiritual. In former

times the spiritual phase was more prominent ; great emotion was felt in conversion. At present the mental phase is most prominent ; probably because it is more necessary now that men should know the *truth*, since Satan can so work upon the emotions, counterfeiting and confusing the work of the Spirit. In the coming days of trial it will be of the utmost importance for the Christian to say, "I *know* whom I have believed."

2. FAITH, IN ITS TWO PHASES.

(1.) THE ASSENT OF THE MIND.—This brings us to consider the counterpart of repentance, namely, faith, which, together with repentance, constitutes the primary message of the preacher (Mark 1 : 15 ; Acts 20 : 21 ; Romans 16 : 26). In the mental and spiritual revolution of repentance, there is a giving up of old ideas, possessions, and hopes, but there must be also a taking hold of new ideas, possessions, and hopes. But much of the new realm toward which man must *thus* turn in repentance, is unseen and future. Christ is unseen (I Peter 1 : 8 ; I John 4 : 20). The Kingdom is future (Matthew 25 : 34 ; Luke 22 : 30 ; I Corinthians 15 : 50). Therefore faith must be largely exercised with repentance (Hebrews 11 : 1, Rev. Ver.) ; "Now faith is the assurance of things hoped for, the proving of things not seen." The very gospel itself is called "the faith," because it is so largely concerned

with things unseen and future. But faith makes these things to become a kind of real, present possession (Hebrews 12 : 28 ; Ephesians 2 : 6).

(2.) THE CONSENT OF THE HEART.—Of course, faith, the same as repentance, must be something more than a mere exercise of the intellect, for even the demons believe and tremble (James 2 : 19) without having gospel faith. As in repentance there must be the spiritual exercise of sorrow for sin, as well as the mental exercise of changing the mind, so in faith there must be the spiritual exercise of actually *receiving* Christ and his salvation, and of committing one's self wholly to him, or as it is often expressed, there must be not only the *assent* of the mind, but also the *consent* of the heart. But if the action of the Holy Spirit is necessary to produce repentance, *much more* is it necessary to produce faith. In fact, repentance and faith are fruits or results of the Spirit's regenerating work. Logically and theoretically regeneration precedes repentance and faith, and some theologians have seemed to make it appear that it chronologically precedes also. But regeneration, conversion, repentance, and faith, are but different phases of one process in which God leads and we follow. Systematic theology often treats largely of regeneration as preceding, or underlying conversion, repentance, and faith, but it is not generally so put in the actual preaching of the gospel

in the New Testament. To the doctor of the law, Nicodemus, Christ indeed said, "Except a man be born from above, he cannot see the kingdom of God," but to the people he said, "Repent and believe the gospel."

We do not need in our preaching to dwell very much on the philosophy of regeneration, but rather to press home upon our hearers the immediate duty of repentance and faith, trusting to the Spirit's power to make the word effective in regeneration and conversion.

TOPIC XIII

TREATMENT OF INCORRIGIBLE UNBELIEVERS

INTRODUCTION.

1. "DISCERNING OF SPIRITS."
 2. LENGTH OF TIME.
 3. MANNER OF PRESENTING THE GOSPEL.
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INTRODUCTION.

One solemn fact always confronts the preacher, and that is, that not all of his hearers will believe and receive his message. This fact the Scriptures distinctly recognize (Matthew 3 : 12 ; Mark 16 : 16 ; John 12 : 48), and consequently some directions are given as to how the herald is to treat incorrigible unbelievers (Luke 9 : 5, 52-56 ; 10 : 10-12 ; Acts 13 : 50, 51 ; 18 : 6 ; 28 : 24-30 ; II Timothy 2 : 25, 26 ; Titus 3 : 10, 11). But as we look over these Scriptures the practical question arises, how are we to know who are to prove incorrigible unbelievers ? for some who say at the first, "I will not," may afterward repent and obey (Matthew 21 : 29).

1. "DISCERNING OF SPIRITS."

And this leads us to say, in the first place, that we should seek from the Holy Ghost that "*discerning of spirits*" which he is able to give (I Corinthians 12 : 10). The Lord Jesus had this power in supreme measure (Mark 2 : 8 ; Luke 5 : 22 ; 9 : 47 ; 20 : 23 ; John 2 : 25). So also the apostles had it in some measure (Acts 5 : 3, 9 ; 14 : 9), and we are given to understand (I John 4 : 1 ; Revelation 2 : 2) that it may continue, in some degree, in the church. Or, if we do not have the actual power of discerning spirits, we may be so overruled and guided that we shall commit no serious error in this regard. The spiritually-minded sometimes find themselves strangely drawn out in continuous work and patient waiting with some, while toward others, who outwardly are just as promising, there seems to be no such yearning desire, and the event proves that there was an overruling, spiritual guidance. If for no other reason than this, we should walk closely with God.

2. LENGTH OF TIME.

But a second consideration on this subject has regard to the length of time we may be in contact with an unbeliever. If our work is evangelistic, so that we are with them but a short time, we are not called upon to take the same attitude that we should if we had to meet them through many

years of pastoral service. So also the amount of spiritual power that accompanies our preaching is to be taken into consideration. Generally speaking, the work of the evangelist is more immediately decisive than that of the pastor, because greater spiritual power *seems* to attend the work, and the attitude of the hearer is more quickly revealed. In this case, if sharp opposition is manifested, the evangelist may feel called upon to shake off the dust of the place as a testimony against incorrigible unbelief. But if our work be pastoral, and there also meet with the flock of God, unbelieving men, for a long time, it may become duty to patiently and in meekness continue to instruct them, "if peradventure God may give them repentance" in his own good time (II Timothy 2 : 24-26).

3. MANNER OF PRESENTING THE GOSPEL.

But the third and most important thought is that we so fully, clearly, broadly, and pointedly *present the gospel*, urging *God's* claim upon man, as well as man's own safety and happiness, that those who reject shall know and feel whom and what they are rejecting. We should do our work so thoroughly that the impenitent will know where they stand and what doom awaits them, so that the revelations of the great day will have no surprises for them nor self-reproaches for us. In short, we must do our work so thoroughly that we

shall be a sweet savor unto God in them that perish, as well as in them that are saved. (Study carefully II Corinthians 2 : 14-17 ; 3 : 5, 6 ; 4 : 1-7 ; 5 : 18-20.) In one word, our ministry must be performed, not with natural wisdom, but so completely under the guidance of God that our work shall be his work, that *we* shall condemn the finally impenitent, just as clearly, and fully, and surely, as he does (John 20 : 21-23).

TOPIC XIV

THE LOCAL CHURCH ; ITS CONSTITUTION, ORDINANCES, Etc.

Having already considered the preacher's duty toward the unbelieving, we now come to the more pleasant and more important subject of his duty to the believing. When the gospel is fully preached, the believer sees that, in believing, he passes out of one state into another. This is variously and vigorously expressed in the Scriptures ; thus in II Corinthians 5 : 17 and Galatians 6 : 15 it is called a " new creation " ; in John 5 : 24 and in I John 3 : 14 it is called a passing " from death unto life " ; in Acts 26 : 18 it is called a turning " from darkness to light, and from the power of Satan unto God " ; in Colossians 1 : 13 it is called a " deliverance from the power of darkness," and a translation into the Kingdom of God's dear Son ; in many places it is called " being in Christ," or " being united to Christ," whose two chief phases were " his death " and " his life " (Romans 5 : 10), not his life and his death as a natural man, but his death and his life as a supernatural man (Romans 14 : 9). Thus we see that the believer, in believing, is taken out

of one realm into another, out of the natural into the supernatural. He dies to the life that he has been living, and lives to the life that he is to live. He enters, by faith, into the death and resurrection of Christ (Galatians 2 : 20 ; Ephesians 2 : 5, 6 ; Colossians 2 : 13), which are the two principal phases of Christ's work ; and is henceforth dead to the present world, but alive to the world-to-come.

Now while this change, or translation from one sphere to another, is an inward, spiritual process for the present, it is nevertheless a very real process, and should therefore be set forth before this present world in some form which even worldlings can appreciate, if they will give heed to it. Therefore the ordinance of baptism is enjoined as an immediate duty for the believer (Matthew 28 : 19 ; Mark 16 : 16). It is *so* closely and immediately connected with belief (see Acts 2 : 38, 41 ; 8 : 12, 36-39 ; 9 : 18 ; 10 : 47 ; 16 : 14, 15, 33 ; 18 : 8 ; 22 : 16) that many have fallen into the mistake of supposing that it was necessary or essential to belief, which mistake has been the cause of numerous errors in all ages of the church. But, it is thus closely connected with belief in order to voice, both to the believer himself and to the unbeliever who may behold it, the reality and the greatness of the change from the dead state of nature to the *living* state of the supernatural. The water witnesses to the cleansing process, and

the burial and the resurrection witness to the death of the old life of nature and the new life of the supernatural (Romans 6 : 3-6 ; Colossians 2 : 12). The baptized are therefore separated from the world in which they have been living, and are introduced into a new world in which they are henceforth to live. The baptism of the Spirit, which properly accompanies the baptism of water (Mark 1 : 10 ; Acts 10 : 47), makes very real for the believer the new world into which he has entered, while the baptism of water cuts him off (Romans 6 : 2, 3), from the world wherein he has hitherto lived. Thus without any formal organization, after the manner of human societies, a local church, or company of believing ones, is formed in every place where the gospel is preached and believed and obeyed.

But next, if a new life is to be lived, it must feed upon something pertaining to the new, or resurrection life. This new, or supernatural, or living sustenance, or bread, is Christ himself, as he very emphatically taught in John 6 : 27, 32, 33, 48, 50, 51, 53-58. This is a mystery, or "an hard saying," as the Jews and some of the disciples thought (verses 52 and 60), but nevertheless it is a very real and literal truth. Just as the natural man needs bread to sustain life, so the supernatural or resurrection man needs the resurrection bread to sustain the supernatural life. This, also, is a truth that needs to be set forth in

symbol just as clearly as was the passage from death unto life by the symbol of baptism. Therefore the Lord gave the simple ordinance of the Supper, as set forth in Matthew 26 : 26-29 and I Corinthians 11 : 23-26, to show how the new life was to be continued. The words of Jesus in the sixteenth chapter of John, though spoken before the Supper was instituted, seem to connect that ordinance so closely with the living of the new life, that many have fallen into an error similar to that which they have fallen into in regard to baptism ; namely, of supposing that we do literally partake of the life of Christ in the Supper in a sense or degree in which we do not otherwise or elsewhere. Hence have arisen the doctrines of transubstantiation, and consubstantiation, and the mystical presence ; and thus generally has arisen the system of sacramental grace, beginning in baptismal regeneration and continuing in *eucharistic nourishment*. But the simple truth is, that the ordinances are symbols or figures, which the world *can* see, of secret processes, which the world *cannot* see. The Supper is not so much a means of feeding on Christ, as a means of *showing* that we *do* feed on Christ ; and Christ, knowing so well the spiritual fact, ordained the material expression of it.

Thus we have the local church with the ordinances of baptism and the Supper, as the result of the preaching of the gospel, attended with

divine energy. The more powerfully the divine energy is experienced, the more clear becomes the meaning of the word and of the ordinances. By the word and the Spirit the local church is thus called into being as a new, heavenly body in the old, earthly community.

But further, because its own members are of different capacities and talents, and because the Spirit is given in different measure to the different members (Romans 12 : 3-6 ; I Corinthians, twelfth chapter) there necessarily arises within the church a kind of gradation and oversight which eventuates in what is called the organization or government of the church. The point to be observed is, that it is *not* some rigid form imposed from without, but an internal guidance of the Holy Ghost (Acts 13 : 2 ; 20 : 28) adapted to various needs and exigencies as they arise (Acts 6 : 1-7 ; 15 : 23-29).

A general survey of the New Testament shows that in the churches of those times there were *two* classes of church officers ; *first*, that of elders, or bishops, or pastors ; *second*, that of deacons, or servants.

“ That the appellations, bishop, presbyter or elder, and pastor, designate the same office and order of persons, may be shown by Acts 20 : 28 (compare verse 17) ; Philippians 1 : 1 ; I Timothy 3 : 1, 8 ; Titus 1 : 5, 7 ; I Peter 5 : 1, 2.” — *Northrup*.

These were to be the leaders in teaching and ruling. The deacons were to be assistants to the pastors, giving, however, more attention to the temporal affairs of the church. We would not, however, disguise the fact that there was, in New Testament times, great flexibility in the duties of both bishops and deacons. There is good reason to believe, also, that there were deaconesses (Romans 16 : 1).

In the history of the church there has arisen, besides the simple order already mentioned, two others of wide extent ; namely, that of episcopacy, which places the bishops above the elders, and that of Presbyterianism, which makes two kinds of elders, one of which teaches, and the other of which rules (I Timothy 5 : 17). One earnest attempt in the present century to restore the church to the apostolic model, namely, that of the Catholic Apostolic Church, has made seven orders in the ministry. Of the papacy and the Greek Church we do not here attempt to speak.

The point which we wish to make emphatic is that the Holy Spirit is the creator and governor of the church. He resides properly in the whole membership, so that the vote of the church is but the expression of the mind of the Spirit, and not the personal wish of the human members. Unless the Spirit dwells within each member, or at least in a majority of the members, the church degenerates into a mere worldly affair and thus becomes apostate and an abomination to God.

Our great aim should be, not so much to formulate a particular method of government as to be so filled with the Spirit that any existing form of government in which we may find ourselves shall become vital with the life of God. And when it is so made vital, any feature of it contrary to the mind of Christ will be dispensed with.

Our remarks thus far upon the ordinances and government of the church, have of course necessarily had some regard to the existing state of the church. There are, however, certain practices of the ministry mentioned in the New Testament, such as the casting out of demons, the anointing of the sick with oil, and the laying on of hands for the gift of the Holy Ghost, which have fallen into comparative disuse, owing to the unspiritual state of the church. As the church returns to New Testament grounds and becomes more filled with the Spirit, these practices come into use again as we may have already seen some of them. But in this return we would ever remember that the forms are of no avail without the power.

The practice of foot-washing, which some have endeavored to maintain, is rather a method of Eastern hospitality than an ordinance connected with spiritual life, and hence is inappropriate in those countries where it is not generally practised.

In this present evil age nothing is perfect, not even the church. The dangers on the one hand from formalism, and on the other from fanaticism,

will always threaten. Our endeavor should ever be, *first*, to walk in the Spirit (Galatians 5 : 16); *second*, to do all things decently and in order (I Corinthians 14 : 40); and *third*, to look earnestly for the day when that which is perfect shall come (I Corinthians 13 : 10).

TOPIC XV

GIFTS AND GRACES OF BELIEVERS.
"SIGNS FOLLOWING."

We have now seen how a church may be formed by the preaching of the gospel, in the execution of the Great Commission, with the attending power of the Holy Ghost. *But* when Christ gave the Commission, he promised (Mark 16 : 17, 18) that *signs* should follow those that believe—that certain gifts or graces should be bestowed upon the church, making it clearly and evidently a supernatural body *witnessing to the world*, of divine power and claims. *And*, as we read the Acts of the Apostles, and the inspired Epistles to the churches, we find frequent reference to these things.

They are sometimes called the "promise of the Spirit," or "the promise of the Father;" sometimes "the baptism of the Spirit," sometimes "the receiving of the Spirit," sometimes "the gifts of the Spirit," or "spiritual gifts;" but all of these terms refer to some action of the Holy Spirit, over and above and different from his action in conversion or first believing. For example, the apostles were true believers before

the day of Pentecost, but on that day they received marvelous gifts of the Holy Ghost ; again, the disciples at Samaria (Acts 8) had received the word through the preaching of Philip, and had believed and been baptized, but they did not receive the Holy Ghost until Peter and John came to them ; and so in other instances (see Acts 19 : 1-6 ; I Timothy 4 : 14, etc.) .

But the chief thing to be noticed about the matter is, that the apostles and primitive Christians always looked for and expected these gifts of the Spirit, and did not regard themselves as completely equipped Christians till they *had* received them. So much was this the case that the apostles sometimes alluded to them when they were directing fresh inquirers (Acts 2 : 38), and whenever, in their travels, they found any isolated believers, as Paul did at Ephesus (Acts 19), they asked at once, " Have ye received the Holy Ghost since ye believed ? " They never allowed converts to rest satisfied with conversion, but always led them along to expect and receive the gifts of the Spirit.

The *time* when these gifts were usually first bestowed varied. On rare occasions they came even before baptism (Acts 10 : 44-47). Sometimes they came at the moment of baptism, as was the case with Jesus, and probably with those who were baptized at Pentecost, and sometimes after they were baptized, and had been some little time believers, as with the disciples at Samaria

(Acts 8). But it was generally expected that at or near the time of confession of faith, the Spirit would be given.

Moreover, this giving of the Spirit was not confined to a first, single visitation, but was repeated as occasion might require ; for we find that *though* this blessing came in such fullness on Pentecost, yet it was repeated on the same persons shortly afterward, and that too with outward and marked demonstrations, equal to although differing from those given at Pentecost (Acts 4 : 31).

But further, these gifts generally came in answer to prayer for them (Acts 1 : 14 ; 4 : 24-31 ; 16 : 25). They were expected and prayed for with as much definiteness as *we* now pray for and expect conversion. It is said even of Jesus (Luke 3 : 21) that when he was being baptized *and praying*, the Holy Ghost descended upon him. In short, these spiritual gifts were a definite object of expectation for which the early Christians looked, and which they generally enjoyed.

This leads us to see one object, at least, for which these gifts were bestowed, namely, that their possessors might be qualified for testimony and ministry. The Lord Jesus himself was pure and holy before his enduement by the Spirit, but he was not qualified and empowered for his ministry. He did not attempt any public ministry until after the Holy Spirit came upon him. It was when he returned in the power of the Spirit

from the Jordan to Galilee (Luke 4 : 14) that he began to do his mighty works and give his wonderful discourses (John 2 : 11). And in like manner he charged his disciples not to attempt preaching until the Holy Ghost came upon them (Luke 24 : 49). The marvelous success of the apostles and early Christians was owing to the gifts and power of the Spirit. So marked was this, that Gibbon, the historian, makes the possession of these gifts one of the five causes leading to the progress of Christianity in the Roman Empire. (Volume I, chapter 15, pages 539 to 544.)

But now what were these gifts? They were exceedingly various, as we learn from I Corinthians 12. Some pertain to the sensibilities, some to the intellect, some to the body, some to the soul, some of them were such as were called miracles, others were of a more ordinary type; but they were all gifts of the Spirit, that is, something conferred by the Spirit rather than something springing out of natural talent. They were of such a nature as made their possessors know that God was in them, giving them a taste of the powers of the world-to-come, equipping them for service and testimony, and making them appear in the eyes of beholders as a people of peculiar power, separate from and above the course of this natural world.

Indeed, so marked was the use of the gifts in the Corinthian church, that it led to an abuse, in

that the members were so engrossed with their gifts of tongues and the like, that they neglected the graces of character, such as faith, hope, and love, for which error Paul had need to rebuke them. (See I Corinthians, thirteenth chapter, in connection with the eleventh and twelfth.) These graces of character are in one sense gifts of the Spirit, for they never could exist without the operation of the Spirit, and they are the things that *abide*, while the gifts may change, or vanish away (I Corinthians 13 : 8). Therefore, Paul calls the possession of the graces "A more excellent way" (I Corinthians 12 : 31) and emphasizes the fact that they shall never pass away (I Corinthians 13 : 13).

It may be partly from this language of Paul that many have drawn the conclusion that the gifts of the early church were to cease with the early church, while the graces were to abide through the centuries. But the ninth to twelfth verses of the thirteenth chapter show us that the passing away which Paul contemplated was the swallowing up of the partial and imperfect by the coming of the complete and perfect. The contrast is between "now" and "then," that is, the "now" of the present age, and the "then" of the age-to-come. The gifts are to cease in the coming age, for the operation of the Spirit will then be so complete as not to appear strange or distinctive.

The historical cessation of the spiritual gifts

during the so-called Christian centuries has been owing to the apostasy of the church. These gifts have never been entirely withdrawn, but they appear and disappear in proportion as the church is faithful or unfaithful to her peculiar character and mission. Therefore, if we are coming upon more Scriptural ground and into more Scriptural duty, we may expect a greater display of these gifts and graces. And we have not only the expectation, but also, in some degree, the reality, if we will be at the trouble of observing and believing. Professor Christlieb has collected a number of instances connected with modern missionary life, in which each one of the signs mentioned in Mark 16 : 17, 18, have been given in modern times.

If it be asked why these signs are not more generally seen and observed by the world at large, it may be replied :

First, that the church generally is hardly in a condition to receive them in striking degree, and so to endure what would follow ; and

Second, that Satan is now becoming so desperate in view of the short time left to him (Revelation 12 : 12) that he will wonderfully counterfeit (II Thessalonians 2 : 9, 10 ; Revelation 13 : 13, 14) every such work, and persecute (Revelation 12 : 13, 17 ; 13 : 15) those by whom they may be wrought. Our Heavenly Father is wise and tender and kind, bestowing as we are able to bear.

It is our duty to believe him without the signs (I Corinthians 14 : 22 ; John 20 : 29). But when he shall see fit to work signs through us, and to give gifts unto us, we should be able to understand them and to use them aright, as earnestness of the age-to-come, and also able to endure whatever Satan may bring upon us in consequence of them. Remember that these gifts are the possible portion of every believer, necessary both for the believer's own Christian life, and for his efficiency as a witness for Christ.

One great fault of current Christianity is, that it allows the convert to rest in conversion ; whereas if he so rests, he is almost always sure to backslide. Few Christians are of any great worth in Christ's cause unless they have experienced some distinct touch or work of the Spirit in *addition* to what they experienced when they first believed. We are saved not only *from* something, but also *to* something. The ultimate something to which we are saved is, of course, the Lord's coming, and the blessings of the world-to-come ; but proximate earnestness of this are to be constantly looked for in the present age. This is the meaning of the emphasis which, of late years, has been, in some quarters, put on sanctification and other kindred themes. Dr. Gordon's four books, " In Christ," " The Two-Fold Life," " The Ministry of Healing," and " Ecce Venit," set forth what another teacher, still living, has called the " Four-

Fold Gospel." But the gospel is manifold, both in the earnestness of the Spirit in the present age, and in the fullness of salvation in the age-to-come. Therefore evangelists and missionaries, as well as pastors and teachers, should emphasize the gifts of the Spirit and the coming of the Lord, and not allow their converts to rest in conversion, and so to settle down into conformity to this present evil age.

TOPIC XVI

THE CHURCH AS A WHOLE—THE CHOSEN OF CHRIST

INTRODUCTION.

LET US INQUIRE;

1. AS TO THE METHOD OF OBTAINING THE MEMBERS OF THE CHURCH.
2. AS TO THE METHOD OF UNITING THEM INTO ONE BODY.
3. AS TO THE SPHERE INTO WHICH THE CHURCH IS TO BE TAKEN.
4. AS TO THE RELATION IN WHICH THE CHURCH IS TO STAND TO CHRIST.

FIGURES OF THE UNION WITH CHRIST:

- (1.) THAT OF A BUILDING WITH ITS FOUNDATION.
- (2.) THAT OF A VINE WITH ITS BRANCHES.
- (3.) THAT OF THE HEAD AND MEMBERS OF A BODY.
- (4.) THAT OF THE HUSBAND AND WIFE.
5. AS TO THE OFFICE AND WORK WHICH THE CHURCH IS TO PERFORM IN THE PLAN OF REDEMPTION.

INTRODUCTION.

We have already considered the *local* church as the result of the preaching of the gospel in any place with the Holy Spirit sent down from on high.

As the gospel was preached in many places, many churches were thus quickly formed. Yet even these holy and humble bodies were not perfect. Unworthy persons were sometimes baptized (Acts 5 : 9 ; 8 : 13-22), and unseemly practices sometimes came into vogue (I Corinthians 11 : 18-22), and even false doctrines were quickly entertained (Galatians 1 : 6), while the spirit of prophecy discerned great departures from true faith and walk as sure to arise (Acts 20 : 29, 30 ; II Timothy 3 : 1-5 ; Jude 4 ; II Peter 2 : 1-3 ; 3 : 2, 3). History has abundantly shown how exceedingly corrupt professed Christianity has become, so that it has not only failed to realize the divine ideal, but has become actually hostile to the truth as it is in Jesus.

Yet, there is given to us in the New Testament, particularly in the Epistle to the Ephesians, a view of the church as a whole as a pure and perfect body, chosen by Christ, and closely united to himself. It becomes, therefore, an exceedingly interesting and important inquiry : What is the church as a whole, and what place does it fill in the plan of redemption ?

It is evident enough that this church is not the aggregate of all churches, although some churches have, by their government, formed themselves into what they call a church—a church of the whole, or a catholic church, for this is the meaning of the word “catholic”—but it must include the

really and truly "called out" *by Christ*, from the world unto himself, or all true believers, wherever found. It is sometimes called "the invisible church," to distinguish it from the externally organized churches, but this seems rather an unfortunate designation, since a true believer is just as visible as an untrue one. The idea which this expression is intended to convey, is that of all true believers although they are not distinguished or united by any visible bond.

The whole company of those who are really the chosen of Christ, with no others, may be said to constitute the church as a whole, or, in Greek phraseology, "the catholic church." The term catholic has, however, been so abused that it is deemed best not to use it, but rather to say, in plain English, "the whole church," or "the church universal," always remembering that by this we do *not* mean universal in the sense of including everybody, but universal in the sense of being called out from every place.

Let us inquire then :

1. As to the method of *obtaining* the members of the church.
2. As to the method of *uniting* them into one body.
3. As to the *sphere* into which the church is to be taken.
4. As to the *relation* in which the church is to stand to Christ.

5. As to the *office, or work*, which the church is to perform in the plan of redemption.

1. AS TO THE METHOD OF OBTAINING THE MEMBERS OF THE CHURCH.

They are the called of God, out from the world, according to his own eternal purpose (II Timothy 1 : 9 ; Romans 8 ; 28-30). Hence the significance of the original word for church, "Ecclesia," from *ek*, out of, and *kaleo* to call (*Ἐκ Καλέω*), and so meaning, the called-out company.

The same idea is contained in the word "elect," or the Greek *Eklektos* (*Ἐκλεκτός*) (see Matthew 24 : 31 ; Romans 8 : 33 ; I Peter 1 : 2), a word which is also rendered "chosen" in John 15 : 16, 19 ; Ephesians 1 : 4 ; Revelation 17 : 14. All these, and similar terms, for example ; church, elect, called, chosen, etc., convey the same general thought of some selected from others. If the church should ever embrace all the world, it would no longer be a church. The church is, and must be, by its very nature, a picked company, or rather a company of picked individuals. Herein the Christian election differs from the Jewish. That was a whole nation separated from other nations, but the Christian election is a number of individuals taken out of all nations and formed into a peculiar people, or holy nation, for the especial purpose of him who has called them

(I Peter 2 : 9, 10). They did not form a people until they were called, because they were naturally and nationally so diverse from each other.

2. AS TO THE METHOD OF UNITING THEM INTO ONE BODY.

This brings us to the method of uniting them into one body, which is by the unity or uniting power of the Holy Spirit (Ephesians 4 : 3-6; John 17 : 21; Romans 12 : 5; I Corinthians 12 : 13). These texts show us very emphatically both the reality and also the mystery and the sacred character of this unity. Its model is the unity of the persons of the God-head, and its agent is the Holy Spirit, who is one of the persons of the God-head. This shows us that it is no external unity, either of intellectual belief, or of governmental coherence, but that, like everything else pertaining to true Christianity, it is a result of the work of the Holy Spirit. The large place that is given to it in Christ's high-priestly prayer (John 17 : 11, 20-25) and also in the apostolic Epistles, shows that it is an essential and prominent factor in the work of redemption. Moreover, the caricature of it as seen in the so-called Catholic churches shows that the devil had sufficient regard for it to attempt a counterfeit of it. The broken condition of Protestantism shows the great need of it, but no outward union of the sects of Protestantism will ever effect it. It will

be brought about by the distinct work of the Holy Spirit, especially *at* the coming of the Lord, when the great baptism of the Holy Ghost comes.

3. AS TO THE SPHERE INTO WHICH THE CHURCH
IS TO BE TAKEN.

Although the church is called out from the world as to its life and hopes, yet, locally, it is left in the world (John 17 : 15) during the time of its formation. But when it is completely formed, "at the last day" of its formation, it is raised up to heaven (John 6 : 39, 40, 44, 54 ; 12 : 26 ; 14 : 3 ; 17 : 24 ; I Thessalonians 4 : 17 ; Revelation 12 : 5), just as the Lord Jesus himself, after he had performed his earthly work, was raised up to heaven (Mark 16 : 19 ; Luke 24 : 51 ; Acts 1 : 9-11). Notice especially that it is never said that Jesus, at his death, was taken up to heaven ; but rather the contrary is asserted (John 20 : 17). Just so we should never conceive of the church as taken to heaven at the death of its individual members, but only as a whole when it is completed and raptured. Great confusion and misapprehension concerning the plan of redemption have resulted from applying such texts as John 14 : 3 to the death of believers. When Jesus says (John 17 : 11, 13) "I come to thee," he is referring not to his death but to his ascension. Christ and his followers are indeed born from above (John 3 : 3, margin) and have their

citizenship in heaven (Philippians 3 : 20, Rev. Ver.) and are legally and by faith raised to heaven (Ephesians 2 : 6, 19); but actually and literally the church is raised up to heaven only when Christ comes for her at the last day. For this reason the members of the church are at present strangers and pilgrims on the earth, who must abstain from the world's affairs (I Peter 2 : 11) and be earnestly looking for their heavenly country (Hebrews 11 : 13-16). The heavenly character of the church cannot be too strongly insisted upon. She must live a heavenly life even while in process of formation ; but it is only when she is completely formed and unified that she is literally brought into heaven, the sphere of her future action. It is for this reason that the coming of the Lord and our gathering together unto him (II Thessalonians 2 : 1) is an object of such prominent desire ; and that object must be kept prominently in mind in order that the heavenly life may be lived on earth during this present evil age. Christ, the head, is now literally in heaven, and from him must flow the heavenly life into the forming body. Paul stands pre-eminently as the representative and advocate of this heavenly character of the church, partly because he was called by the appearance unto him (I Corinthians 15 : 8) of the risen Jesus from heaven, and partly because he was afterward raptured away into heaven (II Corinthians 12 : 1-4) and was thus vividly

impressed with the reality of things there. To him the rapture of the church, therefore, was a subject easily understood.

4. AS TO THE RELATION IN WHICH THE CHURCH
IS TO STAND TO CHRIST.

She is to be united to Christ. The union of the believer with Christ is a matter *now* quite generally recognized by theologians. (See Dr. Strong's "Theology," pp. 438-446.) But the question arises, is this simply a union of each individual believer with Christ *as* he believes, or does it embrace a further union with him of the whole perfected church *after* its rapture into heaven? This union is set forth under a variety of figures in Scripture :

1. That of a building with its foundation (Ephesians 2 : 20-22 ; Colossians 2 : 7 ; I Peter 2 : 4, 5).

2. That of a vine with its branches (John 15 : 1-10 ; Romans 11 : 24).

3. That of the head and members of a body (I Corinthians 6 : 15, 19 ; 12 : 12 ; Ephesians 1 : 22, 23 ; 4 : 15, 16 ; 5 : 29, 30).

4. That of the husband and wife (Romans 7 : 4 ; II Corinthians 11 : 2 ; Ephesians 5 : 23-33 ; Revelation 19 : 7 ; Isaiah 54 : 5).

This last, that of the marriage relation, seems to be the one most extensively used, as it is seen largely in the Old Testament, emphasized in the

Epistles, and strikingly carried out in the Revelation, and it seems also to embody the truth more completely than any other.

From all of these figures, and especially the last, we infer that this union, though existing theoretically and by faith, and to a certain extent practically, with each believer, from the time of his believing, nevertheless is only fully consummated when the whole church, perfected and made ready, is caught up to heaven, and the marriage is celebrated in the aerial regions (I Thessalonians 4 : 17 ; Revelation 19 : 5-9). Just as in the human relation there is true love and betrothal before marriage, so in our spiritual relation there is true love toward Christ, and covenant engagement against "that day." Yet, as the earthly union is never fully consummated until the marriage takes place, so in our spiritual relation the marriage of the Lamb with the church is never consummated until the whole glorified body, without any imperfection, is in some mysterious way, after being caught up to heaven, brought into closer relations with Christ than she has ever occupied before. This is confessedly a great mystery (Ephesians 5 : 32), but nevertheless a blessed fact. And the present sacredness of our love, and the present excellence of our hope, are never fully appreciated until we accept and foretaste the mystery of that coming glorious day. It is worthy of note that nowhere in the New Testa-

ment does the supreme shout of praise, "Alleluia," appear, except in connection with this wonderful scene, wherein Babylon, the false spouse, is judged, and the bride, the true spouse, is joined in holy marriage to the Lamb, and begins with him her triumphant reign (Revelation 19 : 1-9).

5. AS TO THE OFFICE WHICH THE CHURCH IS TO PERFORM IN THE PLAN OF REDEMPTION.

The church having been completed, caught up, and united to Christ, becomes "like him" (I John 3 : 2); that is, like him as he is in his kingly state, and therefore, thereafter rules or reigns with him (Revelation 2 : 26, 27 ; 5 : 10 ; 20 : 4 ; 22 : 5 ; I Corinthians 6 : 2, 3 ; Daniel 7 : 22 ; Matthew 19 : 28 ; Luke 22 : 30).

We must here keep in mind the great change that comes over the church in her final union with her risen Lord, whereby she is made like him in his kingly state. We shall best perceive this difference of condition by observing the difference between the humiliation and the glorification of Christ himself. In his humiliation he was submissive and dependent ; in his glorification he is regnant and omnipotent. These two conditions are the two chief phases of his two advents. In the first, he was the silent, suffering One (Isaiah 53 : 7); in the second, he is to be the shouting, triumphant One (Isaiah 42 : 13). Just so, the church, while on earth, is the timid "*little flock*;"

but, when taken to heaven, becomes the bold, mighty host. In Biblical imagery this difference is set forth by the difference in the sexes. The church in all her earthly career, and in her attitude previous to the time of the Kingdom, is represented by the female character. She is the chosen, the betrothed, the Lamb's wife, but after the reign commences she assumes the most decided masculine character. This is graphically set forth in Revelation 12, where the woman, who represents the earthly church, brings forth a man-child, or as it is even doubly or tautologically expressed in the Greek, a male-son, who was to rule all nations with a rod of iron. But this male-son is immediately caught up to God and to his throne, signifying that he has no place in the earthly church, but only in the heavenly Kingdom. Toward Christ the church may ever be feminine, but *with* Christ, and toward the world, and even toward the angels, the church becomes masculine, exercising with him governmental qualities of the severest order. Therefore in speaking of the reign of the church in the future Kingdom, we must drop the feminine idea and conceive of it rather as composed of mighty warrior beings, who can, if necessary, smite with the sword and terribly strike with a rod of iron, breaking the nations in pieces as a potter's vessel is shattered (Psalms 2 : 9 ; Revelation 2 : 26, 27 ; 12 : 5).

As to the particulars of this reign the Scriptures

do not much enter into detail. But as we have seen from the texts already quoted, the church, being united to Christ, takes a place above angels, ruling them (I Corinthians 6 : 3). Herein is seen much of the practical significance of the argument in the first two chapters of Hebrews. Not only is Christ, but also the church, superior to the angels. This coming dignity, Paul thinks, should have great weight with us at present, keeping us out of the entanglements of earthly courts (I Corinthians 6 : 1-6). No doubt if we dwelt more upon these future, heavenly dignities in store for us, it would enable us, not only to bear patiently our present trials, but also to maintain serenity and dignity of spirit, as did Christ, "who for the joy that was set before him endured the cross, despising the shame" (Hebrews 12 : 2 ; Matthew 26 : 63, 64). The fact that the church ranks above angels, leads us to believe that the sphere of her government will be not only earth but also heaven. If angels and principalities are made subject to him (I Peter 3 : 22), they are made subject to the church which is united to him, not only in their earthly ministry, but also in their heavenly relations (Compare Hebrews 2 : 5.)

With regard to the future reign of the church in reference to the earth, there has been some difference of opinion whether we should read, in Revelation 5 : 10, "on" or "over" the earth. But the forty days of the risen Jesus in connection

with the earth ought to give us valuable suggestions on this point. We must not forget in this connection that Israel will then hold an important position in the Kingdom of God on earth, but evidently subordinate to the church. Read, in this connection, chapters twenty-one and twenty-two of Dr. Guinness' "Light for the Last Days," and Part Third of Andrews' "God's Revelations to Men." Above all, maintain that close communion with the Holy Spirit that will enable him to open to you the Scriptures on this subject—a subject which is *not*, as many suppose, visionary and profitless, but most intensely practical.

One remark more, and that is upon the cosmopolitan character of Christ and the church. Heaven and earth are but divisions of God's vast realm. Christ passes easily from one to the other, and so do the angels. Our oneness with Christ, and our superiority to the angels, will make this a characteristic of our glorified state. This idea, now so foreign to the natural mind, must become more familiar to us as we contemplate the future of the church. See how naturally, on Christ's part, as to their local and locomotive references, the first four verses of John 14, read, and let our attitude become that of Christ, and not remain that of Thomas, as shown in the fifth verse.

TOPIC XVII

THE UNITY OF BELIEVERS PRACTICALLY APPLIED

INTRODUCTION.

1. WHAT MAY WE DO TO ACQUIRE THIS UNITY?

- (1.) LET BELIEVERS GATHER TOGETHER IN ONE PLACE.
- (2.) LET PRAYER AND EXPECTANCY OF THE LORD'S PRESENCE BE THE LEADING FEATURE OF THE GATHERING.
- (3.) LET ANYTHING AND EVERYTHING WHICH WILL GRIEVE THE SPIRIT, OR DIVIDE THE BROTHERHOOD, BE GUARDED AGAINST.
- (4.) LET THERE BE A SURRENDER OF SELF, AND PERSONAL POSSESSIONS, AND PREFERMENTS, TO THE GOOD OF THE GENERAL BROTHERHOOD.
- (5.) LET THE TRIALS AND SUFFERINGS, WHICH A CLOSE WALK WITH GOD IS SURE TO BRING, BE ENDURED NOT ONLY WITH PATIENCE, BUT WITH POSITIVE JOYFULNESS.

2. WHAT WILL THIS UNITY ACCOMPLISH WHEN REALIZED?

- (1.) REAL CONNECTION WITH HEAVENLY POWER IS MADE, WHICH IS THE INDISPENSABLE REQUISITE FOR ALL EFFECTIVE CHRISTIAN CHARACTER AND WORK.
- (2.) THE INQUIRING ATTENTION OF THE WORLD IS SECURED.

- (3.) THE OPPORTUNITY AND ABILITY FOR EFFECTIVE TESTIMONY TO THE WORLD IMMEDIATELY FOLLOWS.
- (4.) SINNERS ARE EFFECTUALLY CONVICTED, CONVERTED, AND BAPTIZED WITH ALL SPEED.
- (5.) THESE SUDDEN RESULTS REMAIN PERMANENT.
- (6.) THE PRESENT PRACTICAL WORKING OF DIVINE POWER IN HEALING GIVES OPPORTUNITY FOR UNFOLDING THE ULTIMATE AIMS OF CHRISTIANITY.
- (7.) THE OPPOSITION OF THE OFFICIAL WORLD IS SUMMARILY OVERCOME, WHILE THE POPULACE IS GENERALLY WON.
- (8.) AND GENERALLY, THE CHURCH IS MADE JUST LIKE HER HEAD.

INTRODUCTION.

We have already learned that the whole church, when unified, raised up, and united to Christ, becomes an agent of supreme power. The question therefore arises, if such is the ultimate nature of the *whole* church, may not portions of the church, realizing in part the ultimate condition of it, wield some portion of its power even now? To this question the Scriptures (Matthew 18: 18-20) give an affirmative answer; and properly enough, for thus only can the church of any time and place give proper testimony to the world (Acts 1: 8; 4: 33). But, in order to the realizing of this, there must be not only vital connection with

Christ individually, but union with each other. And while the Holy Spirit is pre-eminently the author of this union, there is something to be done by believers themselves, to keep (Ephesians 4 : 2-6, 13) and to foster (Ephesians 5 : 21 ; I Peter 5 : 5) this unity. Hence this Topic. We inquire then :

First, what may we do to acquire this unity? and

Second, what will this unity accomplish when realized?

1. WHAT MAY WE DO TO ACQUIRE THIS UNITY?

Upon the first question, to begin with the simplest and most practical consideration, we say :

(1.) LET BELIEVERS GATHER TOGETHER IN ONE PLACE. —Although unity between widely separated hearts is possible, yet, so long as we are in the flesh, gathering together in one place will be of some aid to the realizing of unity. The Saviour emphasized this both in precept (Matthew 18 : 20) and in example (John 20 : 19). The early church blessedly illustrated it (Acts 2 : 1, 44, 46 ; 4 : 23), the apostles recognized it (I Corinthians 5 : 4) and warn against disregarding it (Hebrews 10 : 25).

(2.) LET PRAYER AND EXPECTANCY OF THE LORD'S PRESENCE BE THE LEADING FEATURE OF

THE GATHERING.—This is the point where the apostasy has made sad havoc with the true church. Under the plea of worship, formalism has gained great place, and under the plea of edification or instruction, discussion or oratorical display has usurped control of the spiritual gatherings of the church. The devotional elements in the gathering of the saints should always take the precedence of either ceremony or discourse. In the public Sabbath services, both the ritual of liturgical churches and the preaching of non-liturgical churches, have largely eclipsed the simple intent of the gathering of the spiritual body of Christ, in which the Holy Ghost is to dwell. Therefore it has come to pass that meetings simply for spiritual purposes, called prayer and conference meetings, have sprung up in these latter days ; and hence it is to these that we must chiefly look as a means for the realizing of the unity of believers.

(3.) LET ANYTHING AND EVERYTHING WHICH WILL GRIEVE THE SPIRIT, OR DIVIDE THE BROTHERHOOD, BE GUARDED AGAINST.—The church that fully realizes this unity is well-nigh omnipotent, as the career of the early Jerusalem church abundantly shows (Acts 5 : 11-42), and therefore the enemy exerts himself to the utmost to break such unity. It matters little to him what his instruments may be—anything to grieve the Spirit or divide the brotherhood. In order to do this

in the Jerusalem church he spoiled the complete consecration of two of its members (Acts 5 : 1); being foiled in this he endeavored to divide the whole brotherhood on the ground of nationality (Acts 6 : 1); and though partly foiled in this he succeeded soon after in scattering the brotherhood (Acts 8 : 1).

The best remedy for these entering wedges of division is an immediate appeal to God (Numbers 16 : 4 ; 20 : 6), rather than an attempt to pacify those that seem to have a grievance. The judgment which God brings upon such, sufficiently shows his abhorrence of their spirit (Numbers 16 : 31-33 ; Acts 5 : 5-10). As it is the presence of the Spirit that creates unity, it is the withdrawal of the Spirit that causes division ; therefore a renewed seeking of the Spirit must be resorted to, in order to restore unity when impaired.

(4.) LET THERE BE A SURRENDER OF SELF AND PERSONAL POSSESSIONS AND PREFERMENTS, TO THE GOOD OF THE GENERAL BROTHERHOOD.—When church members will mortgage their own private property rather than have the church property encumbered, then may the indwelling of the Spirit and the unity of the church be expected to appear (Acts 4 : 32-35 ; Romans 12 : 13 ; 15 : 1-3 ; Philipians 2 : 4 ; I Peter 4 : 9).

(5.) LET THE TRIALS AND SUFFERINGS WHICH A CLOSE WALK WITH GOD IS SURE TO BRING, BE ENDURED, NOT ONLY WITH PATIENCE, BUT WITH POSITIVE JOYFULNESS.—If this be the case, spiritual power will most manifestly appear (Acts 5 : 41 ; 16 : 25). The supremest beatitude is found in the exercise of really demonstrative joy in the midst of suffering for Christ (Matthew 5 : 12 ; Luke 6 : 22, 23). The singing in the Philippian jail had much to do in bringing the earthquake and the conversion of the jailor. The cultivation of Christian song and of the spirit to which Christian song gives utterance, is of far higher *practical* importance than many suppose. On this point we have many apostolic exhortations (Ephesians 5 : 19 ; II Corinthians 12 : 10 ; Colossians 3 : 16 ; I Peter 4 : 13, 14).

If these *five* suggestions are well observed, the spiritual unity of believers may be expected to be somewhat realized.

We now inquire :

2. WHAT WILL THIS UNITY ACCOMPLISH WHEN REALIZED ?

1. Real connection with heavenly power is made, which is the indispensable requisite for all effective Christian character and work (Acts 2 : 1, 2).

2. The inquiring attention of the world is secured (Acts 2 : 6-12).

3. The opportunity and ability for effective testimony to the world immediately follows (Acts 2 : 14-36).

4. Sinners are effectually convicted, converted, and baptized with all speed (Acts 2 : 37-41).

5. These sudden results remain permanent (Acts 2 : 42 ; 5 : 42).

6. The present, practical working of divine power in healing (Acts 3 : 7, 8) gives opportunity for unfolding the ultimate aims of Christianity (Acts 3 : 12-21).

7. The opposition of the official world is summarily overcome (Acts 4 : 17-19 ; 5 : 19), while the populace is generally won (Acts 5 : 26 ; 6 : 7).

8. And generally, the church is made just like her head.

She has the same power, and does the same works, and, as he promised, even greater works. In short, by following her Master's directions she accomplishes what she has failed to accomplish when leaving his directions and employing natural powers and methods.

The contrast between the united and spiritually inspired church, on the one hand, and the broken and worldly-conforming church, on the other, is so marked, that we feel impelled to return to our Lord with penitence and humility, doing the first works, in order that the first power may rest upon

us, and that the reproach of a divided and powerless church may be taken away. See Ephesians 4 : 3, 13, particularly, and the Epistle generally ; and if *sufficiently* initiated into the love of Christ, the " Song of Songs," where we may learn that the church now, as Israel of old, may come to her own promised land and astonish the wondering world when she comes up from the wilderness " leaning on her beloved " (Song of Songs 8 : 5).

TOPIC XVIII

RELATION OF THE CHURCH TO CIVIL
GOVERNMENT

In order to state what this relation is, we must first understand what the two parties in relation are. What the church is, we have learned in Topics XIV and XVI. We therefore inquire, what is the State or civil government? Properly and ultimately God is the only ruler over man, and if all men acknowledged the authority of God, there would be no occasion for any other government than that of God. Before our first parents sinned, and while God was evidently present with them, the idea of a human government was altogether superfluous or unimaginable. But when sin entered, man broke his allegiance to God, and God's manifest presence began to be withdrawn. Moreover, as long as there was but one human pair on earth, the call for a human government was almost nothing. But when men multiplied and conflicting interests arose, then the question of superiority and submission obtruded itself. The father of a family would be the first natural ruler, and in antediluvian days, when fathers lived for centuries, it is possible that they

were the chief rulers. Between brothers, the first-born would naturally be the ruler, and we know that in early times, and even now in some countries, primogeniture carries with it peculiar privileges. Perhaps Cain felt that he had some right to dispose of Abel as he pleased. Concerning the government of antediluvian days we know very little. But in post-diluvian days, when human life was shortened and there were many people of comparatively the same age, the government would naturally fall into the hands of those who were most powerful. There seems to have been considerable unanimity of feeling and sentiment when it was proposed to build the "tower of Babel" (Genesis 11 : 1-6). But when their language was confounded and they separated into different tongues, tribes, and nations, then the ruler in each tribe would naturally be the strongest and the most talented man in that tribe.

Here, doubtless, arose the beginning of tribal chieftainship or kingship, for in the time of Abraham, we read (Genesis 14) of various kings, and from that time onward the Bible has much to say about kings as rulers of worldly peoples.

When Jehovah chose Israel to be his own peculiar people, he became their king (Exodus 19 : 5, 6). Their government was a theocracy, and to this end he returned from heaven and spoke with them at Mount Sinai (Exodus 19 : 9, 18-20) giving them the laws of his government (Exodus

20) and establishing his visible and audible presence among them, in the Shechinah, which dwelt in the tabernacle (Exodus 40 : 33-38). The tabernacle was thus the palace and the court-room of their king. Whenever they had a difficult case in hand, they would come to their king and inquire his will through the priests who attended upon him in the tabernacle (Exodus 18 : 15 ; Deuteronomy 17 : 8, 9). In after years, when priests became unfaithful, God established the order of prophets to make known his will (I Samuel 3), and the people inquired of them (I Samuel 9 : 6, 9). But as the nation grew worldly they became dissatisfied with the theocracy as administered by priests and prophets, and demanded that they might have an earthly king like the Gentile nations.

In this the Lord most solemnly and warningly yielded to their request (I Samuel 8). Thus even the theocracy of Israel came to be *as* one of the kingdoms of the earth. Yet for a little while, under David and Solomon, the Lord permitted this kingdom to foreshadow the Kingdom of Christ. Meanwhile, certain of the kingdoms of the earth grew strong and comprehensive, swallowing up the smaller ones, so as to be regarded universal (Daniel 2 : 37, 38 ; Ezra 7 : 12 ; Esther 1 : 1 ; Daniel 7 : 23). The chief of these were four, namely: Babylon, Medo-Persia, Greece, and Rome (see Daniel, chapters two, seven, and

eight). The broken kingdom of Israel, along with many others, came under the dominion of these four.

In process of time, Christ, the *true* king of the world, came. He was, however, rejected and condemned by both Israel and the Romans. Soon after, both Israel and the Romans lost what prestige they had, and the world politically has been in a suspended condition ever since. The Jews are scattered, the Roman empire is broken into many parts. Neither God nor man seems to gain anything universal or complete. A long period is intervening, in which God does not manifestly appear, for example, as in the Shechinah; no Bible is being written, and the prophecies of the Bible already written seem to skip this parenthesis from the first to the second coming of Christ. This parenthetical period is the time in which Christ is working from the heavens, gathering out his heavenly body, the church. The political career of the world has gone on during this period in much the same manner in which it did before Israel or any Gentile nation came into prominence. There is, however, in these latter times, a waking up of political aspiration, and an outreaching for universal empire; but at the same time, the new element of democracy, or government by the people, has appeared, which further complicates the problem.

As soon as the church is completed, the three

great factors in human history, the Gentiles, the Jews, and the church, will *suddenly* be manifested, showing out severally their true natures ; the whole mystery will be finished, and the earth will at length have a stable, righteous, and universal government, with *Christ as king, the church as his queen, the Jews as his prime ministers, and the nations as his possession.*

From this brief survey we see that existing governments are of earthly, human origin, permitted however and overruled, and in a certain sense ordained (Romans 13 : 1) of God for a time, until his far-reaching designs concerning the everlasting Kingdom of heaven upon earth shall be accomplished, when the saints shall take the Kingdom (Daniel 7 : 14, 18, 27) under the direction of the Lord Jesus Christ.

Therefore we see that the church, either the local church, or the whole church, has no direct relation at present with existing civil governments. She is in a considerable degree to take their place in the age-to-come, but at present she has no direct relation with them. They are earthly and for this [age, she is heavenly and for the age-to-come.

Individual believers, however, in their earthly relations must be loyal to earthly governments, as to provisional agents employed by God for the time being (Romans 13 : 1-7), so long as their laws do not conflict with God's commands

(I Timothy 2 : 1-6). If however their behests conflict with the commands of Christ, believers will be excused from obedience to them (Acts 4 : 18, 19 ; 5 : 28, 29 ; Daniel 3 : 18). The many unions and confusions of Church and State, which have been seen during the Christian centuries, have arisen partly from not understanding what the church *is*, and partly from not distinguishing between the present age and the age-to-come. The popular idea of the church is that of a combination of local churches, as a possible political factor in the present age—an idea not warranted by the word of God. The local church is a body separated from the world, and the church as a whole is a heavenly body, not to be completed until the second coming of Christ ; therefore neither of these has any organic relation, at present, with civil government.

The papacy, which claims to rule civil governments, is the grossest caricature of the Kingdom, and all political aspirations of churches savor somewhat of the spirit of the papacy.

As individual citizens let us be loyal and helpful to the State, as to a temporary expedient provided for us during our sojourn in this present age ; but let us never degrade the heavenly character and future destiny of the church by attempting to mix her with the earthy and transient affairs of civil government. She is far, very far above them in her character and destiny, and in

the coming age will show forth her true nature as the chaste and heavenly bride of Christ. Let us, therefore, have nothing to do, whatever, in transforming her into an harlot riding upon a beast, as set forth in Revelation 17, whose fate is to be destroyed by the final ten horns of the beast (Revelation 17 : 16).

TOPIC XIX

RELATION OF THE CHURCH TO
MORAL REFORMS

The Latin word *mos* (plural *mores* adjective *moralis*), signifying a manner of acting, gives us the English word "moral," meaning a right way of acting. By a moral man, we mean a man that acts rightly, and by morality, we mean right action. Hence the law that tells men how they should act is called the moral law; and man is said to have a moral nature because he is capable of acting rightly. Hence the words, moral, morals, morality, and immoral and immorality, etc., have come into very general use. Indeed they have been used so much that men seem to have gotten tired of them, and of late years have gone back of the Latin to the corresponding Greek word, *ethos*, adjective *ethicos*, (*ἠθος* and *ἠθικός*) which gives us the English words, "ethics" and "ethical," in place of "morals" and "moral," meaning, however, about the same.

It is a significant fact, however, that neither the words "morals" nor "ethics" are found in the Bible, and it is strange that they should be used so much by men who are endeavoring to teach the

truths of the Bible. The Bible, however, concerns itself more with what men *are* than with what they *do*. To be sure it tells them what they must *do*, but it also tells them what they must *be*. A man cannot do what is right unless he is right. "Ye must be born again," regenerated, is the underlying truth of Bible directions. "Man looketh on the outward appearance, but the Lord looketh on the heart." Hence men talk of morality, or right *action*, while the Bible talks of regeneration, or right *being*. When a man *is* right he will do right, but all his outward doing right avails nothing in the sight of God unless he *is* right at heart. Heathen as well as Christians have their own notions of morality, or right doing, and unregenerate men, generally, are apt to boast of their morality. Most civilized men think that all men ought to do right, or to be in a general way moral.

When, therefore, there is manifest in society some conspicuous wrong, men set themselves to correct it, or to put it down, or to readjust things on a better basis. In this way moral reforms arise. They check the grosser manifestations of evil and keep human society in a more tolerable condition. These reforms thus render much the same service in the world as civil governments do. They hold evil in check but they do not remove it. They change the manifestations of evil but they do not remove evil itself. They therefore

perform a providential service in restraining the "mystery of iniquity" (II Thessalonians 2 : 7), thus permitting a fuller proclamation of the gospel so that men may "come to a knowledge of the truth" (I Timothy 2 : 3, 4), but they do not perform the work of the gospel itself. The danger connected with them is, that talented, generous-minded, but unspiritual men, ignorant of the deeper truths of sin and redemption, fondly suppose that by these reforms sin is being put away and righteousness is being established in the earth.

Many unregenerate men are active and hopeful as moral reformers, thinking that by means of these reforms they are making the world better, and thus they substitute human efforts in place of divine power, and cherish hopes that can never be realized ; while sympathetic but unreflecting Christians, neglecting their Bibles, are led along the same way of thinking, hoping, and working.

If now we inquire, what is the relation of the church to moral reforms, we see, as we saw in the case of civil government, that the church, *as* the church, has *no* relation to them. But individual believers should take the same attitude regarding them as they take toward civil government, that is, give them all the support that is their due. If we render to Cæsar the things that are Cæsar's, we must render to moral reformers the support that belongs to them *as* moral reformers, that is,

as temporary restraints upon existing evils, while at the same time we do not give them that high place, or cherish those great hopes regarding them, that unregenerate humanitarians do.

The spiritual Christian must be careful not to become too much absorbed in them, lest on the one hand he himself become too much engaged in temporary matters, and, on the other hand, by being so much absorbed, he give a wrong impression to the world as to what real Christianity is ; namely, the attaining of life everlasting.

The case may be illustrated by the anti-slavery reform, which at one time was exceedingly prominent in our own land. The hardships of slaves were brought before the public mind so prominently, that the freeing of slaves was practically thought by some preachers to be the first duty of our churches. Now however desirable it was that our slaves should be freed, this was an unimportant matter in comparison with the maintaining of a faith in, and a vivid consciousness of, the everlasting freedom from sin where-with "Christ makes free." The attitude and preaching of many ministers in those times was in striking contrast with the principle laid down in I Corinthians 7 : 20-24, especially the twenty-first verse, Revised Version. There are two opinions as to what the supplied "it," in the last clause is. Some refer it to freedom, others to slavery ; but in either case, we are taught that being free

from human slavery is an unimportant matter in comparison with the higher question of our everlasting destiny as Christ's freedmen. The proper course for Christians to pursue in reference to this or any other reform, is, to give such countenance to it as it deserves, as a temporal, earthly matter, but at the same time to keep aloft the banner of the cross and the crown, whereby we obtain *eternal* redemption from the bondage of every sin and every evil. Let pure Christianity have the first place, and true morality will readily follow; but if we give the first place to moral reforms, pure Christianity will be smothered and our religion will degenerate into humanitarianism.

One of the chief reforms now claiming our attention, is that usually called the temperance question. The evil of intemperance is indeed a gigantic one, much greater, as we believe, than was slavery. Various methods, moral and legal, have been employed for its suppression, and the Christian should *always*, in all methods and most uncompromisingly, be found with his face toward the foe in the most unequivocal manner, so that he may never be quoted either by drinkers or dealers as an ally. And yet we should ever remember that the Spirit of God is the only power that can effectually overcome the spirit of alcohol, and that the gospel is immeasurably superior to the temperance cause. While this reform may *repress* the evil during the present age, Christ's

coming, *alone*, will *rid the world of its power* (Habakkuk 2 : 5).

Various other reforms, political, social, and financial, are now rising into prominence. Let us be thankful for whatever temporary alleviation they may bring to earth's woes; but let them never turn us aside from our one grand work of proclaiming *God's* plan of redemption, which *alone* can free the world from *all* its woe. And let us further understand that the promotion of these reforms is *not* the working of that plan, save only as a temporary and partial restraint of evil during the present age.

TOPIC XX

DUTY OF THE CHURCH TOWARD
ISRAEL

1. TO KNOW GOD'S PURPOSES AS SET FORTH IN THE SCRIPTURES.
 - (1.) PROMISES.
 - (2.) RECORD.
 - (3.) PROPHECIES.
 - *2. TO GUARD AGAINST UNWORTHY INTERPRETATIONS.
 3. TO PRAY AND LABOR FOR "SOME."
 - *4. TO GUARD AGAINST REGARDING "SOME" AS "ALL ISRAEL."
 5. TO PRAY FOR THEIR RESTORATION AND CONVERSION.
 - *6. TO GUARD AGAINST REGARDING THE PARTIAL UNBELIEVING RESTORATION AS THE FULL.
-

1. TO KNOW AS FULLY AS MAY BE, GOD'S PURPOSES CONCERNING ISRAEL AS SET FORTH IN THE SCRIPTURES.

This is no slight matter, for the Scriptures on this point are very extensive and very emphatic. God seems to have anticipated much delay and apparent failure in regard to this, and therefore

* See Appendix V.

his words upon it are neither few nor unemphatic. They may be grouped in three divisions :

1. The Promises made to the patriarchs.
2. The Record of the partial fulfillment of these promises, together with the sin and consequent dispersion of this people.
3. The Prophecies concerning their regathering, restoration, conversion, and final occupation of the place originally assigned to them in the divine economy.

It is not too much, perhaps, to say that *no* other subject occupies so large a place in the Scriptures as this, or is couched in more emphatic language (see Genesis 22 : 16-18 ; with Hebrews 6 : 13, 14 ; also Jeremiah 33 : 20-22). The very being of God himself, and the stability of the order of nature, are appealed to, to show the surety of God's purposes concerning Israel.

2. TO GUARD AGAINST INTERPRETING THESE PROMISES AND PROPHECIES IN AN UNWORTHY MANNER, IN VIEW OF THE DISPERSION OF ISRAEL.

It is well known how these promises have been spiritualized and made to refer only to the church, a method of interpretation which, if generally applied, would make the Bible a very untrustworthy book.

This method would be right enough if it only concerned the principles by which God acts in

regard to his faithfulness and mercy, which extend to Gentiles and to individuals as well as to Israel as a whole ; but the mischief of it lies in saying that these prophecies do not primarily and finally have a literal application to Israel. They may have a general and spiritual application, and so be of use and comfort to the church and to individuals in the days of trial, as they have been ; but we must not deny their final and literal application to Israel.

3. TO PRAY AND LABOR FOR THE INGATHERING
OF SOME OF THE ISRAELITES INTO THE
CHURCH.

Although Israel, as a whole, has yet a mission in the earth, and although, as a nation, they have rejected Jesus, requiring the gospel to be preached to the Gentiles (Acts 22 : 18-21), yet many of them are to be included in the church (Romans 11 : 1-5). The first trophies of the gospel were from Israel, and doubtless many of the latter will be also. One of the most significant and encouraging signs of the times is the conversion to Christ of many Israelites, or Jews. The movement in southern Russia, under Joseph Rabinowitch, should be carefully noted, as well as the success attending the directly Christian labors of such men as Wilkinson, and Saphir, and others, whose hearts have been especially enlisted for Israel. One reason why more of them have not

been converted is that the Christianity which has been urged upon them has been tainted more or less with the apostasy. The Jews rejected a suffering Messiah, but so-called Christians have rejected a reigning Messiah. The Jew needs to become Christian and the Christian needs to become Jew, in order to the acceptance of the two-fold suffering and reigning Messiah, as set forth in the two advents. [See "Joseph and Benjamin," Watchword, Volume VIII, page 85.]

4. TO GUARD AGAINST CONSIDERING THE CONVERSION OF SOME OF THEM AS THE SALVATION OF "ALL ISRAEL," MENTIONED IN ROMANS II : 26.

This ingathering of some of them into the church pertains to a remnant, or an election of them (Romans II : 5-7), while at the same time Israel as a whole "hath not obtained that which he seeketh for" (v. 7, first clause). There are some earnest Christians who, seeing the blessed truth contained in Galatians 3 : 29, conclude that the conversion of the Israelites and their incorporation into the church is the fulfillment of God's purpose concerning Israel. But the argument in Romans II, and the very extensive and explicit promises of national and complete restoration, contained in the Old Testament, seem to forbid such a conclusion.

5. TO PRAY FOR THEIR RESTORATION TO THEIR OWN LAND, AND THEIR CONVERSION TO CHRIST.

If God's purpose concerning Israel includes both their national restoration to their own land, and their conversion to Christ, as he shall be revealed as the reigning Messiah, surely our prayers should be as wide as God's purposes. While our immediate duty may be to endeavor to secure the faith of some of them in the suffering Messiah, we should not lose sight of the extent of God's purposes beyond the church period. The restoration of Israel to their own land is one of the most plainly visible signs of the consummation for which God's true people are watching, and one which even now is contemplated with great interest by the most spiritual and intelligent of the followers of the Lord.

6. TO GUARD AGAINST CONSIDERING THE PARTIAL RESTORATION, IN UNBELIEF, OF ISRAEL TO THEIR OWN LAND, AS THE FULL RESTORATION AND CONVERSION SO GLORIOUSLY SET FORTH IN THE PROPHETS.

We are plainly given to understand that there will be first a partial restoration to Palestine, with perhaps a rebuilding of the temple, and a restoration of the ancient worship, so that the nation will assume much the same condition that it had at the first advent. It is even *possible* that the

destruction of Jerusalem, set forth by Christ in Matthew 24, is yet a future event. It is well-nigh certain, at least, that the Jews will soon, in some measure, be thus re-established in their own land. But when that occurs we must be careful not to commit the mistake of supposing that this is *the* restoration for which we are chiefly looking. *That* will only be brought about by the appearance of Jesus Christ from heaven, and Israel's acknowledgment of him as their long-rejected Messiah.

TOPIC XXI

THE UTILIZATION OF ALL GIFTS IN
THE CHURCH

INTRODUCTION.

THREE SUGGESTIONS:

1. APPEAL CONSTANTLY TO THE SCRIPTURAL, RATHER THAN TO THE CURRENT IDEA OF THE CHURCH AND OF THE PRIVILEGES OF THE MEMBERS.
 2. ENCOURAGE EACH MEMBER IN THE EXERCISE OF HIS OR HER OWN SPECIAL TALENTS OR GIFTS.
 3. HAVE EVERY USE OF EVERY TALENT AND GIFT EXERCISED THROUGH THE SPIRIT.
- TWO DANGERS IN UTILIZING EVERY GIFT OF EVERY MEMBER:
- (1.) SECULARISM.
 - (2.) FANATICISM.
-

INTRODUCTION.

Much of the efficiency of the early New Testament churches lay in the fact that every member was spiritually alive and active; all received the Spirit, and all were preachers of the gospel (Acts 2 : 1, 4, 17, 38, 39 ; 8 : 1, 4 ; I Corinthians 12 : 7 ; 14 : 26 ; I Peter 2 : 9). But much of the inefficiency of the modern church lies in the fact that only a small proportion of the members are

alive and active. It becomes therefore a pressing, practical question, how we may utilize all the gifts of the church, or in other words, bring our churches back in this respect to the apostolic model. On this point, I give *three* suggestions :

I. APPEAL CONSTANTLY TO THE SCRIPTURAL,
RATHER THAN TO THE CURRENT IDEA OF
THE CHURCH AND OF THE PRIVILEGES OF
THE MEMBERS.

We are very apt to copy from our past and from our surroundings, thinking that what is customary is right. But our past and our present are sadly shadowed by the centuries of the apostasy, in which the god of this age has so largely ruled. In these centuries the clergy have been elevated and the laity depressed ; the Bible has been forbidden, and the cup of the communion withheld ; and thus the idea has largely prevailed that the mass of the membership have nothing to do except to passively receive salvation. Although Protestants may have abjured most of these things theoretically, yet the practical influence of them remains, so that nine-tenths of the membership of many churches have no proper idea of their privileges and duties as members of the body of Christ. A resolute return, therefore, to the Scriptural ideal of the church is necessary. Every member should be expected to be fully consecrated, filled with the Holy Ghost, and constantly bearing witness to

the wonderful privileges and powers of spiritual life in Christ. Any member not decidedly active and aggressive in Christian work and testimony, should be made to feel decidedly out of place and in need of immediate repentance. If all the gifts of the church are to be utilized, surely the gifts of every member of the church must be brought into service.

2. ENCOURAGE EACH MEMBER IN THE EXERCISE OF HIS OR HER OWN SPECIAL TALENTS OR GIFTS.

This point is specially emphasized in Scripture (see Romans 12 : 4-6 ; I Corinthians 12 : 3-31 ; I Peter 4 : 10). Every natural talent and every supernatural gift should be brought into exercise. It is the characteristic of the dispensation of the Spirit that he works through all classes of people (Acts 2 : 17, 18). Therefore all classes should be given liberty, and encouraged to work out that which God hath put within them. If this was necessary in the days of the comparative purity of the New Testament church, how much more is it necessary now, when we have to break away from the errors of centuries ! A Luther, a Whitefield, or a Moody would have but poorly done the work given him to do if he had remained a servile copyist of those who had gone before him. Moreover, humble members should be encouraged to do whatever humble work God may prompt them

to, and not to withhold that which is necessary because it is not conspicuous (I Corinthians 12 : 15). God often chooses what are esteemed weak and humble instrumentalities for the accomplishment of his work (I Corinthians 1 : 27, 28). No doubt the Spirit has been often grieved, and the church shorn of her strength, because of an unwillingness to follow his leading in regard to the humble.

3. HAVE EVERY USE OF EVERY TALENT AND GIFT EXERCISED THROUGH THE SPIRIT.

The *two* chief dangers that will arise in the attempt to bring into use every gift of every member, will be those of secularism and fanaticism.

(1.) SECULARISM.—In regard to the first, some persons, for example, may consider that their talent is in reference to business, or finance, in distinction from spiritual exercises, and thus there may arise in the church a separation between secular and spiritual members (Acts 6 : 3, 4). This subtle danger must be guarded against by considering the administration of the temporalities of the church, and all such things, just as sacred, and just as much under the guidance of the Spirit, as the devotional exercises. No such entering wedge of division should be allowed (I Corinthians 10 : 31 ; 12 : 11, 25). The Holy Spirit

must guide and preside over the exercise of every talent and gift of whatever kind.

(2.) FANATICISM.—As to the second danger, fanaticism : When every member is incited to be of use under the direction of the Spirit, some person of not the best poise of mind and character, may become opinionated, or fall under the dominion of some evil spirit. To meet this danger, the Holy Spirit must so dwell in the church generally, and such regard must be given to the Scriptures, as to control any extravagances. Humble and constant and intelligent dependence upon the Spirit and the word will gain the victory in spite of the danger. Even if some tinge of fanaticism does appear, it is not nearly so much to be dreaded as is a cold, lifeless, worldly-conforming church, where true spiritual life is to be found in only a tithe of the membership.

EXAMINATION QUESTIONS ON THE THIRD CLASS
OF TOPICS.

1. *What is repentance, and what is faith, and how do they constitute the primary message of the gospel herald?*

2. *What is the local church, and how is it organized?*

3. *What are the gifts of the Spirit, or the signs that follow believers, and for what are they given?*

4. *What is not the Church of the Whole, and what is it, and why do we not use the term "Catholic" to denote it?*

5. *What five things may be said descriptive of the career of the church as a whole?*

6. *By what five methods may we co-operate with the Holy Spirit in securing unity among believers in the present age?*

7. *What is civil government, and what is the relation of the church and the Christian to it?*

8. *What are moral reforms, and what is the relation of the church and the Christian to them?*

9. *What six duties have we toward Israel?*

10. *What two dangers arise in attempting to utilize all the gifts in the church?*



CLASS IV

Motives and Guidance for Christian Service

TOPICS

XXII. The World-to-Come in Relation to the Present World.

XXIII. The Lord's Coming.

XXIV. Proper Regard to the Heavenly Places.

XXV. Watchfulness as Revealing Duty.

TOPIC XXII

THE WORLD-TO-COME IN RELATION TO THE PRESENT WORLD

INTRODUCTION.

1. WHAT IS THE WORLD-TO-COME ?
 2. HOW DOES IT BEAR UPON THE PRESENT WORLD ?
 - (1.) INTERPRETS EARNESTS ARIGHT.
 - (2.) GIVES A PROPERLY HIGH IDEAL.
 - (3.) KEEPS US FROM PRIDE.
 - (4.) KEEPS FROM DESPONDENCY.
 - (5.) FURNISHES MOTIVES FOR SERVICE.
-

INTRODUCTION.

We now come to the last or fourth class of these Topics, which are laid out for a year's study. The first class, numbering five, was that of general, comprehensive Topics, concerning the plan of salvation. The second class, numbering six, pertained to the preacher's office and work. The third, numbering ten, to the results of the proclamation of the gospel ; and the fourth, numbering four, will pertain largely to the future and the heavenly, as furnishing motives and guidance for our work.

In considering the first of these four, "The World-to-Come in Relation to the Present World,"

let us endeavor to ascertain, *first*, what the world-to-come *is*, and, *second*, how it bears upon the present world.

1. WHAT IS THE WORLD-TO-COME ?

This expression, "World-to-Come," has been so much misunderstood and misapplied, that we say negatively that it does not signify the state after death, nor the place to which we go after death. It does not refer necessarily either to heaven or hell, although we may hope to be somewhat in heaven during the world-to-come. The word "world," in this connection, refers to *time* rather than to *place*. It is better rendered "age," and often has *primary* reference to the state of things on this earth.

$$\left\{ \begin{array}{l} \text{Κόσμος} = \text{place world. John 3 : 16 ;} \\ \text{Mark 16 : 15.} \\ \text{Αἰών} = \text{time world. Matthew 24 : 3.} \\ \text{Οικουμένῳ} = \text{inhabited world. He-} \\ \text{brews 1 : 6 ; 2 : 5.} \end{array} \right\}$$

The terms "this world" and "that world," or "this age" and "that age," refer respectively to the times before and after Messiah's redemption. But the question immediately arises, what *is* the time of Messiah's redemption ? It embraces the whole period of his distinctively priestly work, that is, his first advent, and his intercession in

heaven, and his second appearing. Therefore the world-to-come begins with the second appearing of Christ. Hence we are now practically *yet* in this present evil world or age, notwithstanding the fact that the suffering Messiah has already appeared. The world-to-come has respect to the state of things primarily on the earth but also in heaven, after Messiah has completed his distinctively priestly work and commenced his distinctively kingly reign. (See "God's Revelations to Men," by Samuel J. Andrews, pp. 238-240.) Perhaps the world-to-come only completely obtains at the end of the millennial reign, when Christ gives up the Kingdom to the Father. Concerning these future things we would not be dogmatic, but practically speaking, we think it safe to say that it begins with the second appearing of Christ.

But further than this, what are the characteristics of the world-to-come? In general, it is the period of the full working of the plan of redemption. In it universal results are secured rather than elective, as is the case in the present age. Christ comes forth from the heavens with the fullness or baptism of the Holy Spirit; Satan is cast out from the earth as well as from the heavens; the church is taken to the heavens; Israel is brought into her proper place; and all things are rightly adjusted, while the blissful, mighty, life-giving, thrilling power and glory of God cover and penetrate the earth, as do the

waters and the air. A time of indescribable blessedness and joy is the result, which is all the more appreciated because of its contrast with the great tribulation which has immediately preceded it. (See the glowing pictures of it in the latter part of Isaiah and many other Scriptures.) In this earthly scene the glorified church also bears a part from the heavens, as familiarly as did Jesus in his resurrection state during the forty days, or as the angels have done in past time, so that the miniature scene of the transfiguration, with its different participants, and its blessed halo, and its constraining power, is but a foretaste of the excellency of the world-to-come. (See, upon this, the last chapter of "Ecce Venit.")

2. HOW DOES IT BEAR UPON THE PRESENT WORLD?

But now we inquire, how does this world-to-come bear upon the present world? or what influence does a vivid impression of it have upon us during this world or age? Upon this I have five points which are very important:

(1.) IT INTERPRETS ARIGHT THE FORETASTES OR EARNESTS OF IT, WHICH WE GET IN THE PRESENT WORLD.—The visits and gifts of the Holy Spirit, the miracles of restoration, and all such blessed experiences, are not the abnormal and unnatural things that some people would make

them, nor yet are they to become the general rule in this present age, but they are earnest and foretastes of the world-to-come (Hebrews 6 : 5 ; Ephesians 1 : 14 ; II Corinthians 1 : 22 ; 5 : 5). What is now so blessed and yet exceptional will be the general rule in that age. Just as a mild day in winter gives us an earnest of the coming spring, so do these visits of the Holy Spirit, these revivals and miracles of restoration, give us a foretaste of the blessed age-to-come. As such, we can *understand* them, and are thus kept from the mistake of the unbelieving on the one hand, and from that of the over-credulous on the other. The unbeliever says there can be no miracle, and the fanatic says we may have miracles as a rule ; but he who understands the age-to-come in relation to the present age, knows just how to receive and hold these things, and can also readily believe that they may increase as the age-to-come draws near.

(2.) IT KEEPS BEFORE US A PROPERLY HIGH IDEAL OF WHAT GOD IS TO DO FOR THE LOST RACE OF MAN.—Christ has not died in vain ; he is to see of the travail of his soul and be satisfied (Isaiah 53 : 11). There is to be a restoration of all things (Acts 3 : 21). But if we ignore the plan of the ages, and allow ourselves to be governed by sight, we may greatly lower the biblical standard of this restoration, as some have done

who claim that this blessed result is being obtained in the present age. There have not been wanting those who have even claimed that we have already been enjoying the millennium many years. To such it has been well replied, "If Satan is now bound, what *will* he do when he shall be loosed?" But all those who have the correct idea of the world-to-come will keep before them the high ideal of that blessed time set forth in the Scriptures, and not belittle the work of Christ for our race.

(3.) IT KEEPS US FROM PRIDE AND SELF-SUFFICIENCY.—If we have the idea that the work of God on earth culminates in the present age, our own agency therein is very apt to become prominent, and we are prone to be lifted up with pride as we survey our successes and our possessions, and say, "I am rich, and increased with goods, and have need of nothing" (Revelation 3 : 17). But if we understand that general victory will only come in the next age, with the return of Jesus, we will be humble and dependent in view of any success, as was Peter when the lame man was healed ; he directed attention away from himself and from earthly wealth, to Jesus in the heavens and coming again, for the restitution of all things (Acts 3 : 6-21, particularly verses 6, 12, 16, 19-21). No sin is more subtle, and more to be dreaded than pride. It flourishes in the great Babylon,

and in the Laodicean church, but it can have little place in the "little flock" which looks for the "Chief Shepherd," or in the lonely spouse who anxiously awaits the coming of the bridegroom as the only time when the work of God will culminate on earth.

(4.) IT KEEPS US FROM DESPONDENCY AND SELF-DEPRECIATION IN TIMES OF TRIAL AND APPARENT DEFEAT.—Just as pride and self-sufficiency are dangers in favorable circumstances, so are despair and self-depreciation in unfavorable circumstances. Some natures are especially susceptible to the one danger, and some to the other; but the right understanding of the age-to-come will cause us to be hopeful in the darkest hours and in the greatest apparent defeat. The coldest day in winter does not stumble the farmer, who understands the calendar and knows full well what spring days will bring. He who understands the age-to-come in the purpose of God, and his own position as a herald of it, cannot regard himself as of no account even though his message may be disbelieved and scorned. His sufficiency is of God, and the work which he heralds will surely be performed of God. He may be but a voice crying in the wilderness; he may be despised and rejected of men; but he cannot yield to self-depreciation, for he knows that in God's own good time every word of his message will be shown

to be true. He can therefore shout, "Hallelujah! Praise the Coming One!" in the darkest hours, as did Paul and Silas in the Philippian jail. This is the spirit of faith that pleases God and brings the most striking manifestation of his power, as was seen in this instance (Acts 16 : 25-34).

(5.) IT FURNISHES MOTIVES FOR FAITHFUL SERVICE, BOTH AS REGARDS OURSELVES INDIVIDUALLY, AND OUR RACE AS A WHOLE.—In the age-to-come, those who have been faithful in this age will be raised to high honor. We shall be as the angels in equipment (Luke 20 : 35, 36) though above them in rank (I Corinthians 6 : 3) and so, doubtless, revisiting this earth on errands of mercy (Hebrews 1 : 14, with 2 : 5 ; Luke 9 : 30, 31), and in some way still having an inheritance in it (Matthew 5 : 5 ; Romans 4 : 13) so that our proper earthward attachments may be duly gratified, while, at the same time, we are partaking of heavenly glory. There is thus held out before us a portion so blessed and glorious that we cannot now fully understand it, though it may in some measure be revealed to us by the Spirit (I Corinthians 2 : 9, 10). All that we could possibly ask for is thus granted to us individually.

But in addition to this, when we contemplate our race continuing on the earth in the blessings of the Kingdom, with sin and Satan cast out,

enjoying long life and peace and the fruit of their labor, with even the brute creation in blessed harmony about them, as described, for instance, in Isaiah 65 : 20-25, we can but rejoice and exult in the fact that in the very place where "sin abounded, grace did much more abound," and real and comprehensive victory and abounding joy have satisfactorily crowned the work of our Saviour, as he grappled with the problem of sin.

When all this, both for us individually and for our race as a whole in the age-to-come, is properly brought before us by the Scriptures and the Spirit, it furnishes abundant motives for faithful service in the present age. These are the very motives by which Christ himself was moved (Hebrews 12 : 2), and by which we also are to be moved (Matthew 19 : 28 ; I Peter 5 : 4 ; II Timothy 4 : 8 ; I Thessalonians 4 : 18). And when we rightly perceive these things and also taste of the powers of the world-to-come, we *shall* be powerfully moved by them. Indeed, we may say that the Christian life cannot be properly lived in the present age without a proper appreciation of the age-to-come. The glories of heaven alone, which are often appealed to, do not give us all the motives that we need. But the age-to-come, including the earth with the heavens, does. Its "realistic element," as Dr. Gordon calls it, suitably appeals to our composite nature, and thus moves us with motives that we can appreciate.

TOPIC XXIII

THE LORD'S COMING

INTRODUCTION.

1. THE PLACE WHICH THE COMING OF THE LORD HOLDS IN THE PLAN OF REDEMPTION.
2. THE CHIEF SCHOOLS OF PROPHETIC INTERPRETATION.
 - (1.) THE HISTORICAL, OR PRESENTIST SCHOOL.
 - (2.) THE FUTURIST SCHOOL.
 - (3.) THE COMPREHENSIVE, OR HARMONIC SCHOOL.
3. THE CHIEF THINGS TO BE ACCOMPLISHED BY THE COMING OF THE LORD.
 - (1.) FOR THE CHURCH.
 - (2.) FOR SATAN AND HIS HOSTS.
 - (3.) FOR ISRAEL.
 - (4.) FOR THE NATIONS, OR THE GENTILES.
 - (5.) FOR THE EARTH.
4. THE TWO PHASES OR STAGES OF THE COMING ; THAT IS, FOR THE SAINTS, AND WITH THE SAINTS.
5. THE PROBABLE IMMINENCE OF THE EVENT IN VIEW OF THE SIGNS OF THE TIMES, FOR WHICH WE ARE BIDDEN TO WATCH.
 - (1.) EVENTS INTELLECTUAL AND LOCOMOTIVE.
 - (2.) EVENTS INDUSTRIAL AND FINANCIAL.
 - (3.) EVENTS POLITICAL AND GEOGRAPHICAL.
 - (4.) EVENTS THEOLOGICAL AND MORAL.
 - (5.) EVENTS JEWISH AND EASTERN.
 - (6.) EVENTS MISSIONARY AND EVANGELISTIC.

INTRODUCTION.

The Lord's Coming sustains such an exceedingly important relation to the whole scheme of redemption that the enemy has taken especial pains to *pervert* or *obscure* it, and in this he has been far too successful during the centuries of apostasy. The revival of Bible study, however, in these latter days, together with the outpouring of the Spirit and the marked providential events of the last century, have brought it back to something of the proper place which it should hold in our thoughts and affections. But still, the nature and magnitude of the subject are such, and the shadows of the apostasy so linger upon us, that the watchmen do not, as yet, see altogether eye to eye upon all of its details. It becomes us, therefore, to speak of it both with emphasis and with caution; with emphasis because of its importance, and with caution because of its magnitude and its mystery. The three things that are especially necessary to an understanding of it are: first, a knowledge of the Scriptures; second, the illumination of the Holy Spirit; and, third, a recognition of the marked events of history in fulfilment of things predicted. All these things were largely wanting during the Middle Ages. But in these latter times they have all come into prominence, so we are now in a condition to know something satisfactory concerning this truth.

Notice the steps of preparation. In the six-

teenth century the spell of the papacy was broken ; in the seventeenth, our common version of the Bible was given us ; in the eighteenth, the Spirit was mightily poured out in the "Great Awakening ;" in the nineteenth, wonders in politics, mechanics, and missions have already made many things, hitherto obscure, quite plain ; while doubtless, in the twentieth, we shall see the grand event itself. At least, we are now in a condition to learn of it.

I shall group what I have to say upon the subject principally under five heads, as follows :

1. The *Place* which the Coming of the Lord holds in the plan of redemption.

2. The *Chief Schools* of prophetic interpretation.

3. The *Chief Things* to be accomplished by the Coming, both for the church and for the world, for the Jews and for the Gentiles, for the heavens and for the earth.

4. The *Two Phases* or stages of the Coming ; that is, *for* the saints and *with* the saints.

5. The *Probable Imminence* of the event in view of the signs of the times, for which we are bidden to watch.

1. THE PLACE WHICH THE COMING OF THE LORD HOLDS IN THE PLAN OF REDEMPTION.

Error on this point has been abundant, throwing the whole subject into confusion and creating

much prejudice against the doctrine. It has too generally been considered as a final ending of the work of redemption, but the truth is that it is an ending only in the sense of a completing of the plan, not an ending of the working of the plan. It is more of a beginning than an ending of the working of the plan of redemption. It is an end in the sense of finishing preparations. To illustrate: Suppose a man is building a factory on a stream. He has a world of preparation to attend to at first. He has to raise a dam, to lay the foundation, to build the superstructure, to buy and set the machinery, to adjust the connection, etc. Now, in the course of this long and manifold work, he may have many interruptions and backsets. A flood may break his dam; the foundation may settle and crack the walls; some of the machinery may not fit, etc. He therefore naturally and anxiously looks forward to the end, that is, the finishing of this preparatory work. His friends ask him when he will get through, when the end will come. Perhaps a date is fixed, but some unforeseen circumstance delays the end beyond that date; and some, who have little faith in his plans, doubt whether he will ever finish, or make an end, *i. e.*, of preparation. But by and by the end, or consummation, comes. The water is let on, the big wheel begins to turn, and all the manifold and delicate machinery is set in motion and the air is filled with a strange

whir and buzz never heard there before. The end of what was so long going on there has come. But that end is a consummation, a finishing, of preparation. Now begins the working of that man's factory.

Such an end in the plan of redemption we believe the Second Coming of our Lord to be, namely, an end of preparation but a beginning of the real work designed. And unless this fact is clearly fixed in the mind, there is no little confusion and stumbling in the reading of God's word and in the doing of God's work. As this point is so vital let us dwell a moment upon it. A little attention to the meaning of words may help us. The English word "end" is used in two widely different senses. First, that of *consummation* or finishing or perfecting; and second, that of destruction or annihilation, or a ceasing to be. To illustrate: Suppose an author is at work upon a literary article. It is difficult; it takes a longer time than he expected; it greatly taxes his energies and patience. But by and by it is finished, the last word is satisfactorily penned, and he leans back in his chair with a sigh of relief, saying, "Well! That is *ended* at last." This is an end in the sense of a *consummation*. Now the article is ready to do its work, to be put into print, and to be read by thousands. But, on the other hand, suppose he cannot bring his article to perfection; he finds that his thought is

not correct or clear ; he concludes that it is not worth his pains ; he gets disgusted with it, and throws his manuscript into the fire, saying, with a burst of indignation, " There ! That thing is *ended !* " This is an end in the sense of a destruction. The article has ceased to be. It never goes into print ; it is never read by any one.

Now which sort of an " end " is that spoken of in Matthew 24 : 3, " Thy coming and the end of the world ? " It is the former, an end in the sense of a finishing, and would be correctly rendered, "*the consummation of the age.*" The reader of the original sees that it is the same phraseology that is used in Genesis 2 : 1, " Thus the heavens and the earth were *finished.*" But when they were finished, with the first Adam as lord of all things, then the drama of earthly life *began*. Just so, when this present age ends, or is *finished*, with the second Adam, who is the Lord from heaven, as master of all things, then will *begin* the " far better " drama of the Kingdom of heaven upon earth. If we will but keep this truth in mind, we shall be saved much confusion of thought and much waste of effort. The present age is not the final one, or the complete one. It is only preparatory, as have been those that have preceded it before the first coming of the Lord. The decisive turning-point in earth's history is at the Second Coming. Up to that point all economies are elective ; after that point they are universal. The

great error under which so many are laboring is that the present economy is final and universal. Hence the effort to convert the world, and to rule the world, etc., etc. All things now are imperfect or out of place. The devils are in heaven; the church is on earth; the Jews are scattered; the king is absent. All these agencies are in course of preparation, but they are not all perfected nor all in place. But when the king shall return, and the Jews be replaced in their land, and the church be taken to the heavens, and the devils be confined in the abyss, *then* will begin the full or universal working of the plan of redemption.

Surely, then, the *end* of the age, in the true sense of the term, is something to be devoutly looked forward to and longed for. The *place* which the coming of the Lord holds in the plan of redemption is a pivotal one, which, when rightly understood, sheds a flood of light upon the Scriptures and guides us to the sort of work which the Master now expects of us, and opens to us a place of highest honor with him in his coming Kingdom. For with him we are to be kings and priests in that "royal priesthood" which is to administer affairs upon the earth during a period so blessed that we can hardly now, even with all the prophetic pictures which the Scriptures give us, rightly imagine it. May the dear Lord give us all the spirit of faith to believe

and of obedience to receive the present earnest and the future fulness of the Kingdom of heaven !

2. THE CHIEF SCHOOLS OF PROPHETIC INTERPRETATION.

We consider this topic not because we lay undue stress upon human opinion, for the Scriptures alone are the ground of our faith, but rather because a knowledge of these schools is necessary to a right understanding of what we may read and hear from various able and beloved brethren. Moreover, in a subject so vast and mysterious, so far-reaching and comprehensive, it becomes us to have respect to the conclusions of those who have gone before us in reverent contemplation of these mysteries. Yet, while we have respect for their opinions, we must weigh them according to the word. Men are ever prone to lay stress on what occurs in their own time, but the word of God covers *all* time.

In this review we will not consider the theories of the Post-millennialists, who look for the Kingdom before the coming of the king ; nor to those of the Præterists, who suppose that standard prophecies, like the twenty-fourth of Matthew and the book of Revelation, were fulfilled at and before the destruction of Jerusalem, A. D. 70 ; nor yet to those of the Adventists, who believe that the career of man in the flesh ends with the coming of the Lord ; but rather we refer to the

different phases of belief in the great body of intelligent Premillennialists, who are looking for the coming of the Lord as the crucial and cumulative point in the plan of redemption. All these are in substantial agreement and in harmony of sentiment and action. They have no desire to parade or magnify their differences; time will decide these details. We allude to them only for the sake of the information of learners, who otherwise may be perplexed with what they read or hear. For example, one writer, in speaking of the Anti-christ, may refer to the papacy, while another may, by the same language, refer to a mighty infidel king who is yet to arise, while yet a third may intend to include both of the previous ideas.

With this explanation we may say that the different schools of interpretation at present are three :

(1.) THE HISTORICAL OR PRESENTIST SCHOOL.

—This holds that prophecies like Matthew 24 and the book of Revelation cover the whole church period, and are now in process of fulfillment. This school generally adopts what is called the year-day theory in regard to such dates as are contained in Daniel 12 : 7, 11, 12. It considers the pope or the papacy as Anti-christ, and believes that the rapture of the saints into glory and the appearing of Christ with his saints in glory are

simultaneous and liable to occur at any time. This school has probably by far the largest number of adherents. Its most prominent advocate now living is perhaps the noble-hearted Dr. H. G. Guinness, who is doing so much to advance the cause of missions throughout the world. This school does not look for any prominent political event to occur as a sign, but holds that the great and double denouement of the Lord's Coming is liable now to occur at any moment.

This theory, of course, was not and could not be held by the early church, since no such Anti-christ as the papacy was then in existence. It arose with the reformers, who suffered so much at the hands of the papacy, and consequently is more or less incorporated into the common thought of Protestantism.

(2.) THE FUTURIST SCHOOL.—This holds that the standard prophecies are yet to have a literal minute fulfillment, mainly during a period of seven years during which a personal political Anti-christ shall hold sway over the earth, or, at least, over the ancient *Roman* earth, that old empire being revived and composed of ten subordinate kingdoms. This school holds that the prophetic days are not year-days, and that a considerable period will intervene between the coming of Christ *for* his saints and his appearing *with* his saints to the astonished inhabitants of the earth.

According to this theory, political and other changes may be looked for as signs of the approaching advent : and, while the rapture of the church may perhaps occur with very little warning, *marked* and *widely known events* will precede the great and dreadful day of the Lord, when Christ shall be revealed in flaming fire. This theory in substance was held by the early church, as may be shown by many citations from the fathers. It fell into obscurity during the middle ages, but was revived in the stirring times at the beginning of the present century, and seems to increase in favor with the increase of Bible study. Perhaps the ablest living advocate of it is the acute and reverend G. H. Pember, of the Church of England, who has published several works, the most comprehensive of which is entitled "The Great Prophecies."

(3.) THE COMPREHENSIVE OR HARMONIC SCHOOL. —This has not been generally recognized as a distinct school, and so its announcement may sound strange to some. But it is so growing in favor with a certain class of quiet minds, and advocates of the other two schools are so often obliged to allow, each of them, that their opponents have *some* truth, that the time seems nearly or quite ripe for the announcement of such a school. Its position is that both the Historic and Futurist schools are in the main correct, except as

they deny each other. It is claimed by advocates of this school that the Bible is so wisely constructed by divine foresight that its prophecies have more than one application ; first a shadowy and general, and afterward a distinct and specific fulfillment. That just as the prophet Isaiah speaks of "the Servant of the Lord" in a double sense, meaning first the nation of Israel with its history of centuries, and afterward the personal Christ with his history of years, so, on the other hand, prophecies of the Anti-christ may first refer to the papacy through centuries, and afterward to a personal false Christ, whose career will be measured only through years. The principal living writer who adopts this theory is Rev. M. Baxter, of the Church of England, who, however, is rather a compiler of other men's thoughts than an independent author. Many of his positions are so extreme that he is not generally regarded with favor, but as advocating this Harmonic School his books are, as it seems to us, worthy of more attention than they have generally received. Some careful students find themselves forced to adopt this theory from two considerations. First, history confirms the position of the Historical School in a manner so remarkable that it cannot be considered a mere coincidence. There must be truth in this theory. But, second, on the other hand there are certain Scriptures like the fourteenth of Isaiah, and the eleventh of Daniel, and

second of II Thessalonians, and the thirteenth of Revelation that have such a distinct, specific and personal element in them that the historic fulfillment by no means exhausts them. Therefore it is concluded that there must be truth in the Futurist School. If then both are true they will be found to harmonize.

But, as we have already said, time will show what is true as to these details. In the main facts we are all agreed ; namely, that the Lord is coming to end the reign of sin and to establish the reign of righteousness. In this we will rejoice, while we welcome from time to time all the light that comes to us whether directly from the Spirit and from the word, or indirectly by God's providence as seen in the unfolding of history. The main outlines are clear to him who has studied the word, and passing events are weighted with tenfold significance to him who, in them, beholds the fulfillment of God's plans. It is for this purpose that the Saviour has so earnestly and often exhorted us to *watch*. As the laborer in the field watches the face of the sky—the prospect of storm or clearing, and the rising or the descending of the sun—so do we watch the signs of the times. As the husbandman notes the swelling of the buds in the vernal season, so do we, watching all these things, know that summer is nigh, even at the doors.

3. THE CHIEF THINGS TO BE ACCOMPLISHED BY
THE COMING OF THE LORD.

We use the phrase "Coming of the Lord" comprehensively, to include many things extending over considerable time. To be sure there is a sense in which the phrase may be used as the Lord himself used it, to indicate a particular event at a moment of time, namely the rapture, like the lightning's flash, in the twinkling of an eye, but when we are considering it, as we are now, comprehensively, it includes various events, and covers perhaps many years. We speak of it in the same way that we do of his first coming, which extended over thirty-three years, including various important yet distinct events, as for example, his birth, private life, baptism, public life, transfiguration, death, resurrection, resurrection-life, ascension, etc. Perhaps one of the hindrances to a right understanding of the subject with some people has been their failure to regard the coming of the Lord as anything else than a single instantaneous event. But, if the first advent covered thirty-three years, surely the second may be conceived of as covering a much longer time. Indeed, I am not sure but that we should regard it as covering the whole period of the Kingdom, a thousand years. It not only covers considerable time, but it has reference to different peoples. For some it will be most blessed, for others most terrible; for some it will accomplish

one thing, for others another thing. In order to make this feature of the coming clear and distinct, we will say that the chief things to be accomplished by the coming are in reference to at least five distinct spheres :

1. For the church.
2. For Satan and his hosts.
3. For Israel.
4. For the nations.
5. For the earth.

We might also add a sixth sphere, the heavens, but this will be included under the second.

Let us ask, then, what are the direct things to be accomplished by the coming of the Lord ?

(1.) FOR THE CHURCH.—This is the phase of the grand event which most concerns us who have believed during this present evil age. The church is the peculiar treasure of the Lord, taken into that most intimate relationship with himself so commonly and sweetly set forth in the Scriptures by the marriage relation. As the blessed day draws near, the true church feels the power of his coming. Her activities increase—as we see in the earnest evangelism of the present day—since all her members must be gathered in. Her graces increase, as we see in the prominence given to holiness in the teachings and practice of the truly evangelical. Her separation from the world increases, as we see in the quiet gatherings for

study of the word, prayer, and consecration, of which the great world, and even the worldly, nominal church, knows and cares so little. And when this preparatory work shall have been done, and the bride hath made herself ready, then will the church be caught up to meet the Lord in the air, where her mysterious marriage to Christ will take place, after which she will be joint sovereign with him to rule the angels and the nations.

This rapture and marriage of the church is, then, the first and most precious of the things to be accomplished by the Lord's Coming.

(2.) FOR SATAN AND HIS HOSTS.—This is the counterpart of the preceding. The aerial regions are, during this present evil age, inhabited by these malign powers, and it is owing to their influence that the affairs of the earth go so badly. These "high ones on high" influence "the kings of the earth upon the earth" (Isaiah 24 : 21) "in all the unholy ways that they pursue; and no lasting peace and righteousness will ever come to the earth until these evil powers are dislodged. But it is Christ and his hosts that drive them out. Christ and his angels and his church dislodge these hostile powers, and, taking their place, prepare for exerting influences upon earth as blessed as the former ones have been malign. This, then, is the second of the chief things to be accomplished by the Lord's Coming; the clearing of the

heavens—by which is meant the aerial regions—of Satan and his hosts, and the occupancy of those regions by hosts of righteousness. The *immediate* effect of this casting of the evil hosts from heaven to earth is the dreadful great tribulation ; but this is only for a “short time” (Revelation 12 : 12), which is soon over, when the Lord descends to earth and Satan and his hosts are cast into the abyss.

(3.) FOR ISRAEL.—While these affairs of the church have been in progress, both on earth and more especially in the heavens, God has not been unmindful of his ancient people Israel, because his covenant with them cannot be broken. They have indeed grievously sinned in many ways, particularly in crucifying Jesus, whose blood they invoked upon their own heads. Much have they been punished through these centuries, but much more in this “great tribulation,” this time of “Jacob’s trouble,” are they to suffer (Daniel 12 : 1). They will be gathered again, but still, for a time, in unbelief. But when their punishment is over, the Lord will “speak comfortably to Jerusalem,” the eyes long closed will be opened, and they will recognize their long-rejected Messiah, as he shall descend in all and more than all the glory they have been expecting him to be invested with. They will at last be thoroughly converted, and will take their proper place as

chief among the nations on earth, as the church has taken her place as chief among the hosts of heaven. Jerusalem will become the religious and political center of the whole earth, and the many glorious pictures and the blessedness set forth in the prophets will then at length be realized.

(4.) FOR THE NATIONS, OR THE GENTILES.—The wise God in all of his elective dealings hitherto, both with Jews and with Christians, has ever had in mind comprehensive ends, to which these elections, as means, have ever been looking. The Jewish election for the earth and the Christian election for the heavens, have been means to the end of universal blessing, for both heaven and earth. When these agents have been perfected and have been installed in their respective relations, then will all the nations enjoy the almost inconceivable blessings of the Kingdom of heaven on earth. No more will they be, as now, armed to the utmost degree and watching each other with jealous eye, ready to declare war if offence is given or advantage is gained. No more will they be plotting to gain or hold the keys to the continents. No more will they be inflamed from the high places of wicked spirits with the terrible passions that now sway them, but under the one government of the Kingdom of heaven on earth will they acknowl-

edge Jesus as king, and the Jews as his earthly ministers and the church as his heavenly ministers. Jerusalem will be the one capital where all shall go up for worship more than for legislation, and all things everywhere shall generally be blessed. Great conflicts will be necessary to inaugurate this blessed epoch, and some corrective measures may be necessary during it, but its general blessedness will be far beyond what the most far-seeing statesman or the most sanguine philanthropist now dreams of. Read the many grand pictures of it, especially the last chapter of Zechariah.

(5.) FOR THE EARTH.—This comprehensive blessing, which the merciful God has long been planning for mankind, will include even material things. Climate, temperature, fertility, and all conditions of earthly existence will be touched. Great convulsions and changes must occur. Earthquakes may alter somewhat existing geography, as shown in the chapters just referred to. The forces of electricity and magnetism, etc., will doubtless be brought into practical use. Cosmical conditions may be altered, just when and how we cannot now say, but the result is to be great fruitfulness, healthfulness, and general material as well as spiritual prosperity. Life will be lengthened like that of the antediluvians, and doubtless the exit from earth will be like that of the holy

antediluvian Enoch. Death will be comparatively unknown. The brute creation will live in peace with each other and with their proper master, man. In short, read Isaiah 65 : 17-25.

These, then, are some of the chief things to be accomplished by the coming of the Lord—*first*, for the church ; *second*, for Satan and his hosts ; *third*, for Israel ; *fourth*, for the nations ; *fifth*, for the earth. Is it not an excellent programme ? Is it not something to be most heartily desired ? Shall we not pray, "Come, Lord Jesus, come quickly" ? Why, then, are not the Lord's people more interested in it as a whole ? Why are those who emphasize it regarded as unpractical and visionary ? Is it not because of unbelief ? And what causes unbelief ? Is it not the evil heart ? What an eloquent and long-continued *caveat* is the epistle to the Hebrews ! If any of my readers are neglectful of the transcendent theme of the Lord's Coming, let them read the epistle referred to, and see if they have not need of its warnings.

4. THE TWO PHASES OR STAGES OF THE COMING —FOR AND WITH THE SAINTS.

Under this head we are to emphasize, and if possible make clear, the two marked and separate ways in which the Lord is to come—not that there are to be two comings, but that there are to

be two distinct stages in the one coming, which, as we saw under our last head, is a manifold and comprehensive event, reaching, perhaps, over many years.

There *are* evidently two phases of the coming, whether we consider them as separated in time or not. Christ comes *for* his saints (John 14 : 3), and he also comes *with* his saints (Colossians 3 : 4).

It is common among students of prophecy to designate these two phases according to the Greek words, *parousia* (I Corinthians 15 : 23), and *epiphany* (II Timothy 4 : 1), or the English words "presence" and "appearing." The *parousia*, or the presence, pertains to the church and the heavens, and is that for which believers gladly and watchingly wait (I Thessalonians 1 : 10). The *epiphany*, or the appearing, pertains to the world and the earth, and is that which the unbelieving world must certainly look for, or, at least, meet with dread and fear (Revelation 1 : 7). If these two phases have been confused and mixed in the minds of so-called Christendom, it is because church and world have been so unwarrantably mixed together; and perhaps the distinction between them will only be properly understood when the church is properly separated from the world.

But in making the distinction we must be careful not to lay too much stress on mere words.

The words *parousia* and *epiphany* are not always, in Scripture, confined respectively to these two phases, though they are generally so. The true relation may be seen in II Thessalonians 2 : 8, last clause, where the expression, "brightness of his coming" is literally "the epiphany of his parousia," or "the appearing of his presence ;" giving us the idea that Christ may have been present with his friends, but it was only the appearing or manifestation of that presence, which destroyed his enemies. These words, in these relations, are convenient designations of these two phases of the general coming ; but while we may for convenience thus use them, it must be borne in mind that Christ may "appear" to his church when he does not to the world (Acts 10 : 41), and so the terms "appear" and "appearing" may sometimes refer to the first phase rather than to the second, as in Hebrews 9 : 28, and Titus 2 : 13.

Whether these two phases will be nearly or quite simultaneous, or whether they will be separated by a period of years, either four, or seven, or forty, depends on whether the Historical view of prophecies on the one hand, or the Futurist or Harmonic on the other, shall be shown by events to be the true one. If the latter view shall prove correct, the rapture of the church at the parousia of the Lord will be like the ascension of Enoch, and Elijah, and Christ, an event of precious

import indeed to the faithful few, but comparatively unnoticed and uncared for by the great, unbelieving world. This is generally called "the secret rapture."

But, although this event may be comparatively secret to the world, it will be neither secret, nor unheralded, nor unexpected to those who are watching for it. (Read carefully I Thessalonians 5:4; II Thessalonians 2:3; II Kings 2:3; Revelation 19:7; Amos 3:7.) As there seems to be much misapprehension on this point, let me emphasize it. The Saviour says, "Watch, for ye know not when the time is." That is, you know not when the time is, and if you do not watch, the event will overtake you as a thief; but if you *do* watch you *will* know, and the event will *not* overtake you as a thief. Paul very clearly brings out the truth when he says, "When *they* (that is the world) shall say 'peace and safety,' then sudden destruction cometh upon *them*. But *ye*, brethren, are *not* in darkness that that day should overtake *you* as a thief." The parousia of the Lord and the rapture of the church will *not* be an unexpected event to those who are *intelligently*, and *faithfully*, and *obediently watching*. Not only will certain outward events show its imminence, but doubtless certain inward experiences, touching even their physical nature, will put them so *en rapport* with the sublime event that they will be as ready as was the Lord himself on Mount Olivet

for the "upward calling." Compare also the experience of Ezekiel as given in the third chapter of his prophecy, and that of Philip as given in the eighth chapter of Acts, particularly the thirty-ninth verse.

The things which we are to watch are very largely the signs, for the event itself is so sudden that it cannot be watched, but the signs can. As the Saviour says, "When ye shall see *all these things*, know that it (or he) is near, even at the doors." We are of the opinion that some good brethren are in error when they tell us that we are to watch for nothing but the Lord himself. The bride generally has a good understanding with the bridegroom about his coming, and our Lord will not be less gallant than an earthly bridegroom. If, however, we are unfaithful in our love and our watch, then his coming may overtake us as it does the world—unexpectedly. But at all events the parousia concerns chiefly the church. It is the glad meeting of true lovers.

If now we turn to consider the epiphany, the appearance of our Lord with all his saints, and in flaming fire, taking vengeance upon his enemies, what an entirely different scene is presented to us! The Scriptures upon this point are abundant. (See Zechariah 14:1-5; Matthew 24:29-31; Isaiah 26:21; II Thessalonians 1:6-9; Isaiah 24:21-23; Revelations 1:7; and many others.) Here we have a dreadful manifestation of aveng-

ing power on the one hand, and an astonished, surprised, terrified, shrinking and cowering world on the other. It is the great day of his wrath, and who shall be able to stand. It is made necessary because the world has been so—not only unbelieving, but also fearfully defiant, making war against the saints, not only on earth but also in heaven. The transgressors have come to the full; humanity has become demonized. The same necessity for judgment exists as existed at the time of the flood. And yet the same mercy that then saved some through water will now save some through fire, to be the seed of a new and better order of things. But the chief and engrossing phase of the epiphany is judgment; and in this light the world and the worldly church has always looked upon it—rightly, too. In the middle ages, when world and church were all bound together, what wonder that the Lord's coming was simply a "*Dies Irae*," day of wrath! But as now the church becomes separated and sanctified, she discerns her separate destiny, and the parousia of the Lord becomes distinct from the epiphany.

When, therefore, we are speaking of the Lord's coming, it matters greatly to *whom* we are speaking. Is it to his own little flock, who are faithful to him? Then it is of the parousia that we are talking, when he shall come and take them unto himself in the heavens. Is it to the unbelieving

and defiant world? Then it is of his epiphany that we are talking, when he shall appear on the earth to take vengeance upon the wicked.

The two are thus widely separated and yet closely connected. Whether they shall be widely separated in time, so that years intervene, or not, we shall know as events transpire.

The great practical thought is, Where is our portion? Where are our interests? Where are our hearts? Do we belong to him? Are our affections set on things above where Christ sitteth at the right hand of God? If so, the parousia is the one object on which we fix our glad hope—the coming of the Lord for his holy ones. If, on the other hand, our affections are yet on things on the earth, if we are skeptical and unbelieving about what is revealed in the Scriptures, if we despise those who do believe, then we have reason to fear that the epiphany of the Lord from heaven will be a surprise and a terror from which there will be no escape.

5. THE PROBABLE IMMINENCE OF THE EVENT.

Before leaving this subject it is proper for us to inquire if we have any means of knowing as to the probable nearness of the Lord's Coming. When the disciples asked the risen Jesus in regard to it, he told them it was not for them to know the times and seasons which the Father had put in his own authority. But the progress of revela-

tion and of events has shown, in some measure, what led him to speak thus ; namely, the intervening mysteries of the church and of the apostasy, which are set forth in Paul's epistles, especially in Ephesians and Thessalonians, and further amplified in Revelation. Nevertheless these times and seasons did exist in the Father's authority, and consequently there is a fixed time coming when these intervening mysteries shall be finished and the kingdom shall appear. (See Daniel 12 : 7 ; Revelations 10 : 7.) But if this time were publicly announced it might give an undue advantage to Satan. (See Matthew 24 : 43.) Therefore the element of time in prophecy, although repeatedly expressed, is left in an obscurity which events only will entirely clear away, but for these events we are emphatically bidden to watch (Matthew 24 : 32, 33, 42 ; Luke 12 : 36-40 ; Revelations 16 : 15 ; Mark 13 : 36, 37) in order that we may know when the time arrives.

The question *when* the Lord shall come is therefore a proper one. It is to be decided not only by computing times, but also by observing events, which will at length interpret the times. The over-confident forecasting of the time, especially on the year-day theory, has already shown its folly. But the close watching of events, which shall make clear the times, is a solemn duty. The words are shut up and sealed only till the time of the end ; but at the time of the end they

shall be opened and unsealed, enabling the watchers to know the times.

Therefore this sort of knowing of the time is not only a possible privilege, but also an imperative duty, for which reason those who shall know are not only called "wise," but those who shall not know are called "*wicked*" instead of unwise. The knowing of the time is then indicative of character as well as of intelligence. (Daniel 12 : 10.) It was because Israel knew not the time of her visitation (Luke 19 : 44) that she rejected her Messiah at his first coming. God forbid that the church should be in similar ignorance when he shall come a second time.

Let us glance, then, at some events that throw light on our place in time. Not to descend too much to particulars, we will group them very briefly in six classes :

(1.) EVENTS INTELLECTUAL AND LOCOMOTIVE. (See Daniel 12 : 4 ; Nahum 2 : 3, 4 ; Acts 17 : 30 ; Isaiah 11 : 9.)—Let us remember that this nineteenth century is the fifty-ninth of man's career on this earth, then and note how *entirely different* it is in things intellectual and locomotive from any century that has preceded it. We have but to mention public schools, steam presses, newspapers, mail service, steamships, railroads, telegraphs, telephones, electric motors, etc., in order to see that many are now running to and fro,

and that knowledge is increasing, and this, too, in a degree never approached in all the preceding centuries. This, coupled with the very ancient and respectable tradition (see Barnabas 13 : 1-6) that the seventh thousand years is to be the great Sabbath, makes us feel that we are comparatively near to it. The stirring events with which this century opened were like the "notice" in the old-fashioned clocks that the sixty divisions of the old period were nearly over, and that we might soon expect the striking of the new period.

(2.) EVENTS INDUSTRIAL AND FINANCIAL. (See Genesis 3 : 18, 19 ; Habakkuk 2 : 9 ; James 5 : 1-9 ; Luke 21 : 34, 35.)—These Scriptures inform us that in the last days of this age there will be a great increase and heaping up of wealth. This, therefore, becomes a sign that the age is drawing to a close. The fact of the accumulation of wealth has, indeed, always been seen in particular times and places, but now it is becoming world-wide owing to the international ramifications of business. At a moderate estimate, the world is now probably a thousand times richer than in the preceding century, and yet this vast increase is so gathered in the hands of a few that labor agitations and the like are unparalleled, forming some of the most pressing questions of the day. Nothing like this has ever been seen in the world's history before.

(3.) EVENTS POLITICAL AND GEOGRAPHICAL.

(See Daniel 2 : 44 ; Revelation 13 : 1, 2 ; Matthew 24 : 15 ; Revelation 17 : 12.)—These Scriptures give us an outline of the Gentile empires, in relation to the Jews, until the coming of Christ and the restoration of Israel. There were to be four empires, the last of which would finally assume a ten-fold form, as symbolized by the ten toes on the feet of the image of Daniel 2, and the ten horns on the head of the beast of Daniel 7, and Revelation 13. This is the plainest and most definite of all the signs, as it is a matter so easily observed. The four empires have all appeared, the fourth, together with Israel, has seemed to disappear, and yet they strangely still exist. According to the Historical interpretation, the ten-fold division has already appeared. According to the Futurist and Harmonic interpretation, it is plainly preparing to appear more literally and exactly. Some students of prophecy have already outlined this new map of the world. But certainly whoever reverently and believingly considers these political and geographical facts, is solemnly convinced that the end is near.

(4.) EVENTS THEOLOGICAL AND MORAL. (See

I Thessalonians 5 : 3 ; II Thessalonians 2 : 3-12 ; I Timothy 4 : 1-3 ; II Timothy 3 : 1-7.)—These Scriptures, particularly II Timothy 3 : 1-5, show that in the last days perilous times shall come—

theologically and morally—that, while there will be great increase in material prosperity, and even in reformatory and evangelizing agencies, so that there may exist an abundance of the form of godliness, there will be nevertheless a lack of spirituality and essential godliness, resulting in a great increase of pride, self-sufficiency, and self-indulgence. This is exactly the state of affairs in our day. The world was never so comfortable materially, and never had more of the forms of godliness, while at the same time it was never so unconscious of God and irreverent toward him. The Sabbath is profaned, sacred things are lightly esteemed, and man is fast becoming a law unto himself. And this too, right in the face of the fullest preaching and teaching of the word of God ever known.

(5.) EVENTS JEWISH AND EASTERN. (See Jeremiah 30 : 3 ; 39 : 28 ; Luke 21 : 24 ; Isaiah 19 : 23, 24.)—These Scriptures show, on the one hand, the dispersion of Israel and the desolations of Eastern lands, and on the other, the restoration of the Jews and the reviving of the Eastern lands in connection with the Lord's return. The first has been accomplished, and now we are seeing the beginning of the second. Westward the star of empire has taken its way through Europe and America. But now this westward flow has reached its limit on our Pacific coast, and

the tide is beginning to set back Eastward over the ancient deserted lands. The Turkish government is waning. The Jewish people, both by choice and by force, are returning to their own land. The latter rains, long withheld, are coming again. And the plan is already before the governments of the earth, to give Palestine to the Jews by common consent of all the nations. Already real estate about Jerusalem has greatly advanced ; railroad, telegraph, electric light, etc., are already developing the land so long desolate. Truly the fig-tree is budding and all the trees are reviving. And what said Christ? "Behold the fig-tree and all the trees, when they now shoot forth ye see and know of your own selves that summer is now nigh. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

(6.) EVENTS MISSIONARY AND EVANGELISTIC. (See Matthew 24 : 14 ; Romans 10 : 18 ; Matthew 25 : 6 ; Luke 10 : 1.)—These Scriptures assert that the coming of Christ to reign shall be heralded in all the world before the end. We well know how this work was neglected during the apostasy. But now, in this nineteenth century, it is being done with great celerity and zeal. In the first place, *God has raised up a strong array of biblical scholars to show that the Bible contains this truth of the coming Kingdom.* Next, he has

raised up a host of able writers to specially set forth this truth. Next, he has inaugurated the missionary enterprise, which is now being variously and vigorously carried on by the men who believe this truth. Next, a whole host of evangelists are on the wing proclaiming this truth everywhere they go. Surely this good news of the coming Kingdom is being published in all the world to an extent never before known in all of its history.

Now when we put all these *exceedingly various* events together, their combined testimony is irresistible. The world has never seen such a time as this ; and it is just such a time as the Scriptures declare shall immediately precede the Lord's coming. It is to be especially noted that this state of things is not, as some people seem to suppose, the result of the previous centuries, a condition into which the world has gradually grown ; but it is a condition which has suddenly come about by reason of spiritual forces, both good and bad, in the heavens.

It is a solemn hour. The wise understand it. The coming of the Lord draweth nigh.

TOPIC XXIV

PROPER REGARD FOR THE HEAVENLY
PLACES, OR HEAVENLIES

We have already noticed in our first topic, that the sphere of both creation (Genesis 1 : 1) and redemption (Ephesians 1 : 10) comprises the two departments, heaven and earth ; and that man, though commencing his career on earth, is destined ultimately for the heavens (I Corinthians 15 : 49). We further learn that both our weal (James 1 : 17) and our woe (Ephesians 6 : 12) come to us from the heavens. Moreover, the Saviour gives us to understand (John 3 : 12) that the heavenly things or places, though so very important, are more difficult to be comprehended. Further still, the Saviour himself, the Captain and Pattern of our salvation, came to us *from* heaven, and has returned *for* us *to* heaven, and will return again *from* heaven, to take us finally *into* heaven. And yet more, even now, while on earth, we are to consider ourselves as legally with Christ in the heavens (Ephesians 2 : 6) for which reason we are strongly exhorted (Colossians 3 : 1-2) to set our affections on things in the heavens.

Still further yet, we can plainly see that in the ordinary affairs of our present, earthly, material life, we are almost altogether dependent upon the heavenly regions and bodies. Our days and our nights, our summer and our winter, our heat and our cold, our light and our darkness, our food and our clothing, and everything we have, come to us by reason of the heavens. If we were cut off from the sun, moon, and stars, and left to the resources of the earth alone, total darkness, complete frigidity, and utter death would be the quick result. All these considerations teach us that we should have a proper regard for the heavenly; that however difficult the task may seem, we who have our citizenship in heaven (Philippians 3 : 20) should have some adequate idea of, and regard for, the heavenly places.

What, then, are these heavenly places? Evidently all that is not of earth is of heaven—the immeasurable expanse including the innumerable worlds. This may contain a vast variety of places and things and beings. Perhaps the plural, heavens, is so often used by the Scriptures to express this idea. It is said by some that the Jews reckoned seven heavens, and by others that they reckoned three; first, the atmosphere, second, the region of the worlds, and third, the abode of God and the angels. Paul speaks (II Corinthians 12 : 2) of some one as being caught up even to the third heaven, and this may *seem* to tally with the three-

fold division. The epistle to the Ephesians, which makes most frequent mention of the heavenlies, seems to conceive of a vast difference in them or in their inhabitants, since in one place (2 : 5-6) it speaks of the risen Christ and his glorified church, and in another (6 : 12) of the world-rulers of this darkness, and wicked spirits, as inhabiting them. But at all events, the inhabitants of the heavenlies are evidently different from men in the flesh. They are those who are not bound to the earth by the law of gravitation. They may be glorified men and angels, good and bad, and demons, which are generally regarded as disembodied spirits. And although the work of Christ seems destined ultimately to clear the heavens of wicked angels and demons, yet at present they are evidently there.

The easiest explanation of this apparent contradiction, or difficulty, is in supposing that the wicked dwellers therein belong to our lower heavens or atmospheric regions (Ephesians 2 : 2) and that Christ and the good dwellers therein are in the higher heavens, "far above" them (Ephesians 1 : 20, 21). It seems quite reasonable that such is the case, and that the wicked spirits flee before the movements of the risen Christ and his good company, so that it is his earthward movement from the higher heavens into our atmosphere, that drives these wicked ones down to earth, causing the great outburst of

evil and the great tribulation before his second appearing on the earth (Revelation 12 : 7-12.)

The practical point in this topic is, that we should not judge of earthly affairs simply by earthly agencies and probabilities. Forces in the heavens, both good and bad, must always be taken into account in understanding and forecasting earthly affairs. It is the vice of this world, and even of the worldly church, that it walks by sight instead of by faith, that it judges according to the agencies on the earth instead of according to the agencies in the heavens. Therefore when the Scriptures predict either great increase of wickedness, or sudden victory of holiness, men question and doubt, because they do not see the agencies that will produce such improbable events. But if Christ with his angels and the fullness of the Spirit, is in the higher heavens, and Satan, with *his* angels and blackness of darkness is in the lower heavens, cutting off as much as possible the visits of the holy to the earth, we have an explanation of our present condition, with its waiting and trials and delays in the answer to prayer (Daniel 10 : 2, 12, 13, 20, 21). And if, at length, Christ shall move from the higher heavens upon Satan in the lower, driving him down to the earth, and then following him here, drive him from the earth to a lower depth, we shall have just what the Scriptures predict—a great increase of wickedness and trial,

followed by a sudden expulsion of wickedness and a reign of peace and righteousness. If, in the past, these opposing powers in the heavenlies have been contending, sometimes one and sometimes the other gaining the ascendancy, we have an explanation of the course of history—sometimes the darkness of sin and the oppression of God's people, as seen, for example, just before the flood, during the Egyptian bondage, the Babylonian captivity, the Dark Ages, the French Revolution, etc., and sometimes the bright revivals of God's cause, as seen, for example, in the exodus, the capture of Canaan, the return from Babylon, the first coming of Christ, the Reformation, the Great Awakening, etc. Indeed, history and prophecy can only be understood by having regard to the heavenlies; and, as the plans of God shall culminate, we can only understand the sharp contrasts and swift events of the culminating period, by due regard to the heavenly forces.

He who judges according to earthly causes alone, will be sadly disappointed and surprised. Therefore, walking by faith and taking heed to the sure word of prophecy (II Peter 1 : 19) with due regard to the heavenlies, let us be prepared for the devil's worst, and the transfiguration glory that shall follow, mindful also of our own peculiar position in "the secret place of the Most High (Eljon)."

TOPIC XXV

WATCHFULNESS AS REVEALING DUTY

The Saviour, in the practical parts of his eschatological discourses, emphasizes watching, see Mark 13 : 34, 35, 37, particularly the last verse, the last word of which, which is also the last word of the discourse, is the emphatic word, "Watch," or as it is in the Greek, *Gregoreite*. This word was often upon the apostolic lips (Acts 20 : 31 ; I Corinthians 16 : 13 ; I Thessalonians 5 : 6 ; I Peter 4 : 7) ; and is re-echoed by the Saviour from heaven (Revelation 3 : 2, 3) and doubtless grew so familiar and important in the ancient church as to give rise to the name Gregory,—made famous, at length, by various popes, particularly Gregory the Great,—and thus comes down to our day as a family name.

The meaning of this word is not watching in the sense of guarding, or looking intently upon some object, but in the sense of being awake or alert to anything that may take place. In one instance (I Thessalonians 5 : 10) it seems to describe those who are living at the Lord's coming, in contradistinction to the dead ; and is there rendered "wake." The opposite, or contrast to it is "sleep" (I Thessalonians 5 : 6) ;

“Let us not sleep as do others, but let us watch and be sober.”

But the question arises, what are we to watch *for*, or what are we to be awake *to*? The answer generally given is, the Lord's coming. But if that coming is like the lightning's flash (Matthew 24:27) when every eye shall see him (Revelation 1:7) will it not waken every one? Can there be any possibility of any one not being wakened by it? We therefore infer, in accordance with Matthew 24:33, 42, 44; Mark 13:7, 10, 13, 14, 23, 33, 36, etc., that we are to be awake to all facts and events that are foretold as signs of the coming, so that we shall know just *when* that great event shall arrive. We do *not now* know when it will arrive, but we must so watch and observe all intervening events that we may *then* know just exactly when it arrives.

To illustrate: suppose we are riding in the night on the cars, and it is important for us to be up and dressed, and ready to step off when the train arrives at its destination. We have a card in our hand with the name of every station, and the number of miles between. The brakeman calls the name of every station. If we keep awake and hear him as he calls, referring to our card, we shall know just where we are at any time, and just when we arrive at our journey's end. But if we go to sleep, neither our card nor the brakeman's call is of use to us, and

the stopping of the train finds us unready to alight.

The Bible is our card of stations, the news of the day our station-calls. If we are awake, and understanding, on the one hand our Bible, and on the other passing events, we shall have duty constantly revealed to us. We shall not be all intent upon things which are to be taken *from* us, at the moment they are taken. We shall not be ignorant of the things that are to be given *to* us, at the very time they are to be given. But we shall be adjusted to all things in their proper order, which is just the attitude our Lord requires of us (Luke 12 : 35-44).

EXAMINATION QUESTIONS ON THE FOURTH CLASS
OF TOPICS.

1. *What are this world and the world-to-come?*
2. *What five things will a vivid apprehension of the world-to-come effect for us?*
3. *What steps of preparation for understanding the Lord's coming may be seen in the last few centuries?*
4. *In what two senses is the word "end" used, and in what sense is it used in the expression, "end of the world?"*
5. *What, at present, are the three chief schools of prophetic interpretation?*
6. *What are the two stages or phases of the Lord's coming?*
7. *Which phase concerns the church, and what will it do for her?*
8. *Which phase concerns the world, and what will it do for it?*
9. *Why can we not judge of earthly affairs by earthly causes alone?*
10. *What is the meaning of Christ's command to watch?*



APPENDIX I.

As to the method of using these topics :

The matter was dictated with explanations by the way and the students were expected to study faithfully the Scriptures referred to and memorize the outlines. The ten questions at the end of each Class of Topics were used as they were reached for written examinations and sometimes for oral recitation at the close of the year. Essays or abstracts were also required from time to time.

The questions in Appendix II were used for review work and examinations for several weeks at the close of the year, and then each pupil received one Topic, or part of one, to recite on at final examination.

APPENDIX II.

INTRODUCTORY QUESTIONS.

1. How many topics in Biblical and Practical

Theology have we considered ?

Ans. Twenty-five.

2. Into how many classes are they divided ?

Ans. Four.

3. What is the nature of the first class ?

Ans. General and Comprehensive.

4. How many topics in this class?

Ans. Five.

5. What are they?

Ans. I. The World's Lost Condition Under Satan.

II. God's Purpose in Christ of Restoration.

III. Ages, Dispensations, Times and Seasons.

IV. Jesus Christ :

Part I. His Person and Career.

Part II. His Offices and Work.

V. The Holy Spirit as Executor of Father and Son.

6. To what does the *second* class pertain?

Ans. The Preacher and His Work.

7. How many topics in this class?

Ans. Six.

8. What are they?

Ans. VI. The Preacher's Position as Called to Herald.

VII. The Work of the Spirit in the Ministry.

VIII. The Field as the World. Why Hitherto Neglected?

IX. Relative Claims of Missionary, Evangelistic, and Pastoral Work.

X. Satanic Opposition to the Gospel Ministry.

XI. The Place and Use of the Scriptures in the Ministry.

9. Of what does the *third* class of topics treat?

Ans. The Preacher's Message, and the Results of Preaching the Gospel.

10. How many topics in this class?

Ans. Ten.

11. What are they?

Ans. XII. Repentance and Faith the Primary Message.

XIII. Treatment of Incurrigible Unbelievers.

XIV. The Local Church, Its Constitution, Ordinances, etc.

XV. Gifts and Graces of Believers. "Signs Following."

XVI. The Church as a Whole—The Chosen of Christ.

XVII. The Unity of Believers Practically Applied.

XVIII. Relation of the Church to Civil Government.

XIX. Relation of the Church to Moral Reforms.

XX. Duty of the Church Toward Israel.

XXI. The Utilization of ALL Gifts in the Church.

12. What does the *fourth* class of topics furnish?

Ans. Motives and Guidance for Christian Service.

13. How many topics in this class?

Ans. Four.

14. What are they?

Ans. XXII. The World-to-Come in Relation to the Present World.

XXIII. The Lord's Coming.

XXIV. Proper Regard to the Heavenly Places, or "Heavenlies."

XXV. Watchfulness as Revealing Duty.

QUESTIONS ON THE TOPICS.

CLASS I.—TOPIC I. THE WORLD'S LOST CONDITION UNDER SATAN.

1. How extensive is the sphere of creation and redemption?
2. For what purpose does God create and redeem?
3. What is sin, and how can it affect the subordinate parts of creation?
4. What are the effects of sin, both negative and positive?
5. What three things are necessary in redemption?

TOPIC II. GOD'S PURPOSE IN CHRIST OF RESTORATION.

1. When was God's purpose of redemption formed?
2. Will it be surely executed?
3. How comprehensive is this purpose?
4. If restoration is to be finally complete, what is the place and meaning of elections?
5. Who alone fulfills the three requirements of restoration and meets the needs of both heaven and earth?
6. What are the two principal elections?
7. Where will restoration first be complete?
8. Why should the purposes of God be preached?

TOPIC III. AGES, DISPENSATIONS, TIMES, AND SEASONS.

1. How do we know that God's purposes of restoration are carried out by epochs or stages?
2. What *may* be the reason for the employment of these epochs?
3. What are the names of four of those epochs or stages, and what may be said of each?
4. What other peculiar series is there?
5. How far and when are these epochs to be known?
6. Which are the epochs demanding most of our attention, and where are we in them?
7. What are the "times of the Gentiles," and the "seven times," and the "times of refreshing"?
8. What shall we do in reference to the "seventy sevens" in Daniel 9?
9. What reliance is to be placed on Biblical chronology?
10. What is the chief age to which prophecy looks forward?

TOPIC IV. JESUS CHRIST.

PART I.—HIS PERSON AND CAREER.

1. How is Christ the chief subject of all our study?
2. How shall we endeavor to consider him?
3. What are the *fifteen* particulars under which we consider him?

4. What, under the head of the pre-creation state, do we say concerning the terms "trinity," and "first," "second," and "third persons" thereof?
5. By what four texts do we know that Jesus Christ is God, and what strong truth comes from this?
6. How do we know that Christ was Creator, and how should this truth affect us?
7. What do we learn by the fact that the earth and man were created *for* Christ?
8. What were the theophanies, and of what two kinds were they? Give examples.
9. What necessitated the incarnation?
10. What is the best method of knowing the mystery of the incarnation?
11. What is the proper statement of the doctrine of the person of Christ?
12. Will the two natures of Christ ever be separated?
13. Of what is the incarnation the model?
14. What period do *we* designate as his humiliation, and how much is said of it in Scripture?
15. What is the chief text on Christ's humiliation, and what do we understand that it teaches?
16. What were the chief features of Christ's ministry?
17. What was the transfiguration, and what does it set forth?
18. For what purpose did Christ *voluntarily* die?

19. What *seven* points do we notice regarding Christ's resurrection?
20. For what did he remain on earth forty days?
21. What do we understand by Christ giving up the Kingdom to the Father?

PART II.—HIS OFFICES AND WORK.

1. What are the three principal offices of Christ according to the Scriptures?
2. When did he enter upon these several offices?
3. What is the relative importance of these offices?
4. By what five methods does Christ teach, and what can you say of each?
5. What is the three-fold office of a priest, and when does Christ fulfill each part.
6. To which part of Christ's priestly work is the term atonement applied, and what is to be said of the different theories of the atonement?
7. What is the intercession of Christ, and what does it secure for earth and for heaven?
8. Why is Christ the only one who could accomplish the priestly office for men?
9. What do we mean by the kingship of Christ?
10. When does his kingship in the heavens and over the earth begin?
11. What is his relation to his church?
12. What may be said of the importance of the doctrine of the kingship?

TOPIC V. THE HOLY SPIRIT AS EXECUTOR OF FATHER AND SON.

1. Under what ten heads do we consider the Holy Spirit?
2. How long have the three distinctions of the God-head existed, and when have they come chiefly into view?
3. How has the church formulated the doctrine of the "trinity."
4. What general office does the Holy Spirit hold to the Father, and to the Son, and how is this set forth by his *names*?
5. How is this also seen in his chief *symbols*?
6. What is the comparative importance of this doctrine?
7. What facts do we need to bear in mind when we consider the relation of the Holy Spirit to the creation?
8. What three relations does the Spirit bear to creation, and what can you say of each?
9. Why is the relation of the Spirit to man any different from that to the rest of creation?
10. What is the action of the Spirit because of sin, and what are the results of this action?
11. What was the relation of the Holy Spirit to Christ, and what seven particulars can you mention in this regard?
12. What is the action of the Spirit in redëeming men, as set forth in John 16 : 8-11?
13. Why does the relation of the Spirit to the Second Advent need special mention?
14. What six offices does the Spirit sustain to the church in the present age?

CLASS II.—TOPIC VI. THE PREACHER'S POSITION
AS CALLED TO HERALD.

1. What topics have preceded this, and prepared the way for it?
2. What is the gospel in its two-fold aspect, and how and of what is the preacher a herald?
3. How, then, must the gospel be preached in reference both to God and man?
4. What, then, is the dignity of the ministry, and how is Paula pre-eminent example of the gospel preacher?
5. What effect should unbelief and rejection of the gospel have upon the preacher?
6. What especially needs ever to be kept in mind in order to rightly proclaim the gospel?

TOPIC VII. THE WORK OF THE SPIRIT IN THE
MINISTRY.

1. Where has this subject been anticipated, and why is it made an especial topic?
2. When Christianity gains considerable footing, what tendency and temptation arises?
3. What will a right understanding of the work of the Spirit in the ministry do with this temptation?
4. How does the Holy Spirit *call* men into the ministry, and what little poem sets this forth?
5. How does the Spirit qualify the preacher, and who in modern times, is an especial example of this?

6. How does the Spirit give the preacher his message, both general and particular, and how should the Bible and other books be used ; who is an illustration of this point ?
7. How does the Spirit guide the preacher to his field, and how is this illustrated in the case of modern missions ?
8. How does the Spirit accompany the word with power, and what are the results ?

TOPIC VIII. THE FIELD AS THE WORLD. WHY
HITHERTO NEGLECTED ?

1. How does the Christian election differ from the Jewish, and how, then, does the field become the world ?
2. What was the world commonly considered to be when the Great Commission was given, and was this a true idea ?
3. Was the world of the Great Commission simply the Roman world ?
4. Was the gospel early preached to the whole world literally (Jerome and Gibbon), and what *three* reasons incline us to answer this question in the negative ?
5. What mistake, therefore, did the church fall into ?
6. What is the difference between propagandism and heralding ?
7. What were the consequences of this dying out of the missionary spirit ?
8. What connection is there between a right understanding of the gospel, and a reviving of the missionary spirit ?

9. For what should we be especially thankful in our day?

TOPIC IX. RELATIVE CLAIMS OF MISSIONARY,
EVANGELISTIC AND PASTORAL WORK.

1. What do we mean by these several designations?
2. What considerations make *every* department of the ministry necessary?
3. What question does modern church history lead us to ask?
4. Why does the pastor of the average church find it so difficult to do his proper work?
5. What three marked changes in the ministry has this century witnessed, and what do they indicate?
6. As things now are, what seems to be the first call, and what the second, and what two things are especially in demand for the perfecting of the body of Christ?
7. Where should every Christian worker look for his orders, and where for his reward?

TOPIC X. SATANIC OPPOSITION TO THE GOSPEL
MINISTRY.

1. Who is Satan, what his fate, and why is he hostile to the preaching of the gospel, especially to its clearer and fuller teachings?
2. What is Satan's chief weapon, or instrument, and what, therefore, must be the preacher's attitude in this regard?

3. What first method of Satan's attack do we notice as illustrated in his approaches to the two Adams?
4. What second method as illustrated in the history of the early church, and what one advantage is there in it for brave souls?
5. What third method as illustrated in the history of the Middle Ages?
6. What fourth method as illustrated in the experience of holy men, and what great danger is connected with this?
7. What fifth method against which Paul especially gives warning?
8. What is the chief practical point to be observed in these oppositions of Satan, and why?
9. What has been an unfortunate tendency in modern thought, and by whom is it being corrected?

TOPIC XI. PLACE AND USE OF THE SCRIPTURES IN THE MINISTRY.

1. Of what *two* kinds are the Spirit's ministrations to the preacher?
2. How does Christ's career illustrate the necessity of using both?
3. What three questions do we raise upon this point?
4. For what three reasons, probably, did God commit his word to writing?
5. What is the Scripture as to substance, and what proportion do the different parts bear to each other?

6. What, therefore, are the Scriptures as a communication of God to man, and why do they pre-eminently belong to the preacher?
7. What place, then, do the Scriptures hold, and what mistake is made by earnest souls when they neglect them, as illustrated in Luke 24 : 25-27?
8. How does the Spirit use the Scripture in the preacher's mind, as illustrated in the case of Christ?
9. In what six particulars does the career of Christ show the use of the Scriptures in the ministry, as seen in Luke 4 : 4, 8, 12, 16-20, 25, 26 ; 6 : 3-4 ; 7 : 27 ; 24 : 26-47?
10. How, then, is the man of God thoroughly furnished, and what is the danger of extra-scriptural furnishing?

CLASS III.—TOPIC XII. REPENTANCE AND FAITH
THE PRIMARY MESSAGE.

1. What two previous classes of topics, and what is this *third* class?
2. Why do repentance and faith always constitute the primary message of the preacher?
3. How may repentance be defined and why?
4. Unless there is this revolution, what will the hearers of the gospel do?
5. What is there in the present trend of thought requiring repentance to be especially insisted on?
6. What is the spiritual phase of repentance, and what two sorts of sorrow are there?

7. What, then, is the two-fold nature of the repentance we wish to effect, and who only can effect it, and which phase is most prominent?
8. Why is faith the counterpart of repentance, and why is it so necessary?
9. What is the spiritual phase of faith?
10. What is the logical, and what the actual sequence of regeneration, conversion, repentance, and faith?

TOPIC XIII. TREATMENT OF INCORRIGIBLE UNBELIEVERS.

1. What solemn fact do the Scriptures distinctly recognize?
2. How are we to discern the incorrigible?
3. How do the spiritually-minded sometimes find themselves led?
4. How does the length of time we preach to the same persons bear on the case?
5. How does thoroughness of gospel dealing, under the lead of the Spirit, bear on this case?

TOPIC XIV. THE LOCAL CHURCH; ITS CONSTITUTION, ORDINANCES, ETC.

1. When the gospel is fully preached, what takes place in the believer, and how is it expressed in Scripture language?
2. What are the two phases of this change?
3. Why should this two-phased change be set forth before the world, and how is it set forth?

4. Why is baptism so closely connected with belief, and what mistake has arisen here?
5. How, then, is a church virtually created without formal organization?
6. How does the Lord's Supper set forth the continuance of the new life?
7. What error has arisen in connection with this ordinance, and what three doctrines have been invented upon this point?
8. What two classes of church officers were there in New Testament times?
9. What two systems of church government have arisen in the history of the church?
10. What is the chief point to be observed on this subject as to the Holy Spirit?
11. If the Holy Spirit properly resides in the church, what does the vote of the church become?
12. What other New Testament practices are there which have fallen into comparative disuse?
13. What must be our guard against formalism and fanaticism?

TOPIC XV. GIFTS AND GRACES OF BELIEVERS.
 "SIGNS FOLLOWING."

1. What did Christ promise should follow the preaching and believing of the gospel, and for what purpose?
2. What was the early history of these signs as seen in the Acts of the Apostles, and witnessed to by Gibbon?
3. When and how were these gifts to cease?

4. Why have they partially ceased during the Christian era, and what may we expect as it draws to a close?

TOPIC XVI. THE CHURCH AS A WHOLE—THE CHOSEN OF CHRIST.

1. Were the early churches perfect, and what did prophecy foresee, and what has history shown?
2. What, in contrast to this imperfect state of the church, does the New Testament generally and the Epistle to the Ephesians particularly, present?
3. What is *not* this pure church, and what *is* it, and why should we not call it Catholic?
4. In what five methods is this church formed and brought to her proper station and work?
5. What does the fact that the church ranks above angels, teach?

TOPIC XVII. THE UNITY OF BELIEVERS PRACTICALLY APPLIED.

1. May we reasonably hope to have some earnestness in the present age of the future unity of the church?
2. Although the Holy Spirit is the author of this unity, what five practical measures may be employed for realizing it?
3. When this unity is realized, what eight results will follow, as seen in the first five chapters of the Acts?

TOPIC XVIII. THE RELATION OF THE CHURCH TO CIVIL GOVERNMENT.

1. How has civil government arisen?
2. What was the Israelitish theocracy, and how did it degenerate into an ordinary government?
3. How did universal governments arise, and what were the chief four of them?
4. What occurred during the fourth, and what parenthetical period intervened, and what has been the political condition of the world during it?
5. When the church is completed, what three factors in history will suddenly be manifested?
6. What, then, is the *provisional* character of civil government?
7. Has the church, then, any direct relation with civil government at present?
8. How are individual believers to conduct themselves toward civil governments?
9. How have the many unions and confusions of church and State arisen?
10. What is the papacy?

TOPIC XIX. RELATION OF THE CHURCH TO MORAL REFORMS.

1. What are moral reforms, and what service do they render to God's cause?
2. What hopes does the world cherish concerning them?
3. What relation has the church toward them?

4. What attitude should individual Christians take toward them?
5. In regard to slavery, what is taught in I Corinthians 7 : 20-24?
6. What may be said of the temperance reform, and various others that are now arising?

TOPIC XX. DUTY OF THE CHURCH TOWARD ISRAEL.

1. What is a *first* duty regarding God's purposes concerning Israel, as expressed in three ways?
2. What is a *second* duty concerning unworthy interpretations of the prophecies?
3. What is a *third* duty regarding the conversion of some of them?
4. What is a *fourth* duty regarding the conversion of some of them and the salvation of "all Israel?"
5. What is a *fifth* duty regarding their restoration and conversion?
6. What is a *sixth* duty regarding the partial restoration in unbelief?

TOPIC XXI. UTILIZATION OF ALL GIFTS IN THE CHURCH.

1. In what does the difference in efficiency of the ancient and modern church consist?
2. In attempting to utilize all gifts of the church, why must we apply to the scriptural, rather than to the current ideas of the church?
3. Why, in the second place, must we encourage every member to exercise his or her gifts?

4. What two dangers will arise in this attempt, and how are they guarded against by the indwelling Spirit?

CLASS IV.—TOPIC XXII. THE WORLD-TO-COME
IN RELATION TO THE PRESENT WORLD.

1. What is the world-to-come negatively and positively?
2. What is the dividing line between these two worlds, and how are we yet in the present world, notwithstanding Messiah has come?
3. What are the characteristics of *that* world?
4. How does an understanding of that world interpret the earnestness of it we now receive? Illustrate by a mild day in winter.
5. How does it keep a properly high ideal before us of what God is to do, and where do some place the millennium?
6. How does it keep us from pride and self-sufficiency?
7. How does it keep us from despondency and despair?
8. How does it furnish motives for faithful service, both for the individual and for the race?
9. Can this world be properly lived without an appreciation of that world?

TOPIC XXIII. THE LORD'S COMING.

1. Why has the enemy taken special pains to obscure this subject?

2. What has brought it into prominence in modern times ?
3. Why is it not yet fully understood ?
4. What three things are necessary in order to an understanding of it ?
5. What steps of preparation have the last four centuries witnessed ?
6. Under what five heads do we treat it ?
7. What place does this event hold in the plan of redemption ?
8. What are the three chief schools of prophetic interpretation ?
9. What are the five chief things to be accomplished by the coming of the Lord, for the church, Israel, and the world ?
10. What are the two phases of the coming ?
11. What six classes of events indicate the imminence of the Lord's coming ?

TOPIC XXIV. PROPER REGARD TO THE HEAVENLY PLACES, OR "HEAVENLIES."

1. How do the Scriptures generally put the subject of the heavenlies before us ?
2. What are the heavenlies, and what distinctions may we make in them and in their inhabitants ?
3. What will produce the great wickedness of the last days ?
4. Why should we not judge of earthly affairs by earthly causes alone ?
5. How can history and prophecy be understood by referring to the heavenlies ?

TOPIC XXV. WATCHFULNESS AS REVEALING
DUTY.

1. How prominent is the duty of watchfulness as set forth in the Scriptures, and in the early literature of the church?
2. What are we to watch for, and what will be the result of watchfulness?
3. How may this be illustrated?

APPENDIX III

In the chart on page 29 the basal line $A..A^m..C^1..C^2$ represents the course of time from the Creation to the *Eternal Ages*.

A = Adam.

A^m = Abraham.

C^1 = Christ's first coming.

C^2 = Christ's second coming.

This divides time into four ages : *Patriarchal*, *Israelitish*, *Christian*, and *Kingdom*. The first three ages cover about two thousand years each, according to common Biblical chronology, and the Millennial or *Kingdom* age, one thousand, making seven thousand years, the perfect number of thousands (See Revelation 10 : 1-7, especially verse 6).

The first is the *Patriarchal* age, since the patriarchs were its chief characters. The *Nations* began in this age, as recorded in Genesis 10, and God left them in *Freedom*. They continue under *Freedom* throughout the first three ages, until C^2 , as is indicated by the first step above the names of the ages.

The second is the *Israelitish* age. At the beginning of this age, God took *Abraham* out from among the *peoples*, and made of him a *great*

nation, elected *Israel*. God then put Israel under *Law*, and she continues thus until the second coming of Christ, as indicated by the second step.

The third is the *Christian* and current age. Israel failed of God's first purposes concerning her; therefore God took out another election, namely, the *Church*. He put it under *Grace*, and it so continues to the close of this present age, as indicated by the third step.

The parenthesis, (), around this age indicates the fact that "God does not count time prophetically, when Israel is in a scattered condition and does not exist as a nation in her own land." She will reappear, however, as a nation, gathered in "the Lord's land" (Joel 2 : 18), at the close of this age, thus constituting God's earthly election; while the church will take her place as his heavenly election. Thus we have no certain means whereby to reckon the length of this age. From the length of the other ages, however, and the numbers recorded in Daniel, we believe it to be about two thousand years. From the variations in the "three methods of computing time," it would seem to be even less, and its culmination, perhaps, close at hand. (See the two closing paragraphs of Topic III.)

The fourth is the *Kingdom* age. God's method of dealing during this age is *Judgment*, (See Zechariah 14 : 16-21), as indicated by the fourth step.

The small letters on *basal line* are as follows :

Noah *N*, divides the *Patriarchal* age nearly in the middle, about one thousand years.

Moses *M*, Solomon *S*, and Daniel *D*, divide the *Israelitish* age into *four* five-hundred-year periods.

Clovis *C*, a Frenchman, the founder of the Latin or Roman church, Vladimir *V*, a Russian, *practically* the founder of the Greek church, and Luther *L*, the founder of the Protestant church, divide this present or *Christian* age into *four* five-hundred-year periods.

In each age there is an "ascending witness" to the fact that "The proper way for man to reach the heavens, and the coming age, is by rapture, not by death," as Professor Chapell so frequently said.

In the first age it was Enoch (See dart with *E*).

In the second age it was Elijah (See dart with *E*).

In the third, or present age, the glorified Christ, after resurrection (See dart with *C*). His death was a vicarious one, not a means of reaching the heavens.

"Christ to heaven is gone before
In the body here he wore."

"We which are alive" (I Thessalonians 4 : 17) shall, at the close of this age, be raptured, *The Bride*, and later descend with Christ to "reign on the earth" (Revelation 5 : 9, 10), having

been crowned in the heavens, at "the marriage supper of the Lamb" (Revelation 19 : 7-9).

This period from the rapture of the Bride, to the revelation of Christ and the Bride, as indicated by the arrows, crown, etc., at the close of this age, covers, as Professor Chapell thought, the last three and one-half years of Antichrist's reign over the Jews, during Daniel's last "week" or "seven" (Daniel 9 : 27. See also Revelation 12). The rapture occurs, as was Professor Chapell's opinion, just before the Antichrist shall cause the sacrifice to cease, "In the midst of the week" (Revelation 12 : 5, 6).

The *descending arrow* at the right of the cross, represents the "descent of the Holy Ghost" at Pentecost (Acts 2 : 1-4).

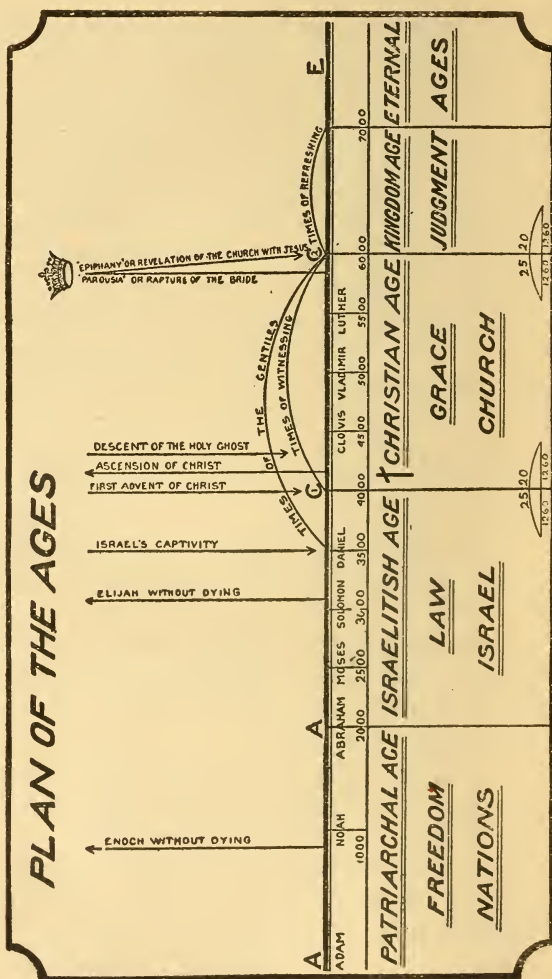
Beyond the "millennial," or *Kingdom*, age, "We may say there are the *Eternal Ages*," of which the Scriptures have little to say.

With regard to the following chart, the *Times of the Gentiles*, *Times of Refreshing*, etc., are explained in Topic III, under the head, "9. The Most Important of Them."

The *Times of Witnessing* is the period covered by this *Christian* age, and is the work of the *Church* from the *Pentecost* till the rapture.

The above quotations, not otherwise credited, are the *words* of Rev. F. L. Chapell. The *ideas* embodied in this explanation are his also.

MRS. EBEN CREIGHTON.



APPENDIX IV

THE MISSIONARY CALL

BY REV. NATHAN BROWN, D. D.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done and rendered up
Account. The voice of my departed Lord :
"Go teach all nations," from the Eastern world
Comes on the night breeze and awakes my ear.

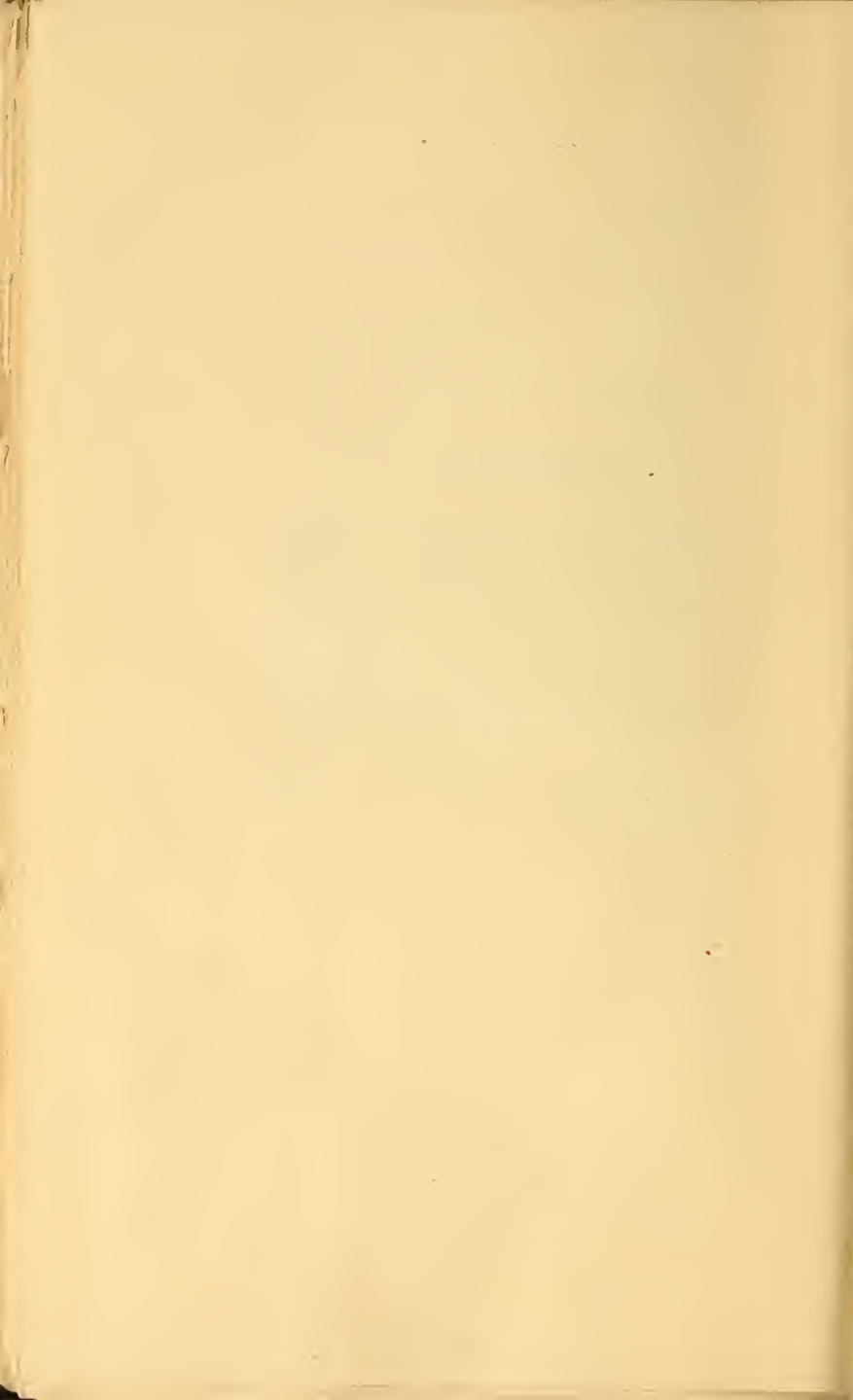
And I will go. I may no longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country ! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live in ease
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup ;
I only pray, "God fit me for the work—
"God make me holy, and my spirit nerve
"For the stern hour of strife." Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done ;

Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that hath so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan hath struggled as he has for me—
Should ever reach that blessed shore, oh how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

APPENDIX V

Topic XX was of especial interest to the author. In order to impress the outline of its thought he contrasted the alternating divisions; the divisions with even numbers all presenting the duty of guarding against some error the word "guard" is emphasized in them, at the same time that each one follows from the teaching of its preceding division. Especial memory drill can be given on this outline by using and contrasting the emphasized words.



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